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THE
FOUR GOSPELS
Harmoniz'd, and reduced into one:
OR, THE
HISTORY
OF THE
Life, Death, and Resurrection
OF
Our LORD and SAVIOUR
JESUS CHRIST,

Digested according to Order of Time, and
delivered in the Words of the Evangelists.

The Text is illustrated and explained, and the seeming
Differences reconciled, by Notes from the most
judicious and approved Authors, Harmonists, and
Commentators.

By ARTHUR HELE,
Master of the Free School in Basingstoke.

*Blessed is He that readeth, and They that hear the Words of
this Prophecy, and keep those Things which are written
therein, Rev. i. 3.*

READING,

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the principles and spirit of
the religion of the Bible, that holy
religion devoted to the love of
Christ and his apostles, the holy
Gospel the foundation of our
faithful hope, is a part of this
nature; so I am willing to hope that
the period of your life, when you
stand indebted to God, will procure
the pardon of my transgression in
overlooking your name in my
petition. I trust that I shall not
fall down to try to hold out
the opportunity that you offered
of paying for my debts, I know
of no one for the same circumstance.

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AS Your steady Attachment to the Principles and regular Observance of the Duties of that holy Religion delivered down to us from Christ and his Apostles in the holy Gospels do undoubtedly render You a suitable Patron for a Work of this Nature ; so I am willing to hope that the Personal Obligations wherein I stand indebted to You, will procure me Pardon for my Presumption in prefixing Your Name to the ensuing Treatise. I could not but think myself bound in Duty to lay hold of this Opportunity that now offered, of paying You my thankful Acknowledgments for the many distinguish-

DEDICATION.

ing Marks of Your Favour I have been honoured with, and particularly That, which I shall ever esteem my greatest Honour, Your allowing me a Place in Your Friendship. This is the only Return it is in my Power to make You. Be pleased to accept it, with Your usual Candour, as a public Testimony of the sincere Gratitude and Respect, wherewith I am,

S I R,

Your most obliged, and

most obedient humble Servant,

ARTHUR HELE.

THE
PREFACE.

THE principal Objection that has been made against Publishing this Harmony, has been the Multiplicity of Authors that have wrote on the same Subject. An Objection that, at the same time it insinuates This to be needless, acknowledges the general Utility of Works of this Nature. For it cannot be supposed that so many learned and pious Divines would have, almost in every Age since the Apostolical, concurred in employing their Studies on the same Work, had they not been persuaded it was such that greatly contributed to the Good of Mankind, as it enabled them to read the Gospels to their greater Edification.—It is far from my Design

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to endeavour to magnify this Harmony by depreciating others: This I can say, but whether to my Credit the Judicious must determine, that I have implicitly followed no Harmonist, as will appear by comparing the Order here observed with that of Chemnitius, Lightfoot, Le Clerc, and Whiston, the only Harmonists that I have consulted. But however I may agree with others in reducing the Four Evangelists into one continued Context, yet certainly here I differ from all: That whereas other Harmonists, if they give the Reader any Notes, give him their own; I on the contrary have illustrated and explained the Text by most valuable Notes, collected from the most judicious and approved Expositors, whereby any Reader of the meanest Capacity, by reading this Harmony two or three times over, may be tolerably acquainted with the Meaning of any Passage in the Four Gospels. The Notes are mostly practical; few are critical: For my De-
fire

THE PREFACE.

fire is rather to better the Heart than improve the Head. Some original Notes there are, but they are very few: And I fear I shall merit Censure rather than Applause by inserting them.

The Harmony is divided into Four Books, answerable to the four Years of our Lord's Ministry. And the Reason of my fixing on this Method is, that the Reader might know in what Year of Christ's Life or Ministry every Thing was spoken or done.

Each Book is divided into a certain Number of Chapters; and the Evangelists inserted on the Margin of each Page tell you from what Chapter and Verse of each Evangelist the opposite Verse is taken.

In the Notes, when the Reader is referred to another Place, if at the End of the Reference there is an N. added, it signifies that the Note on the Verse and Chapter referred to must be consulted.

THE PREFACE.

And because some of the Evangelists seem not so much to respect Order and Method as faithfully to record Things done; by which Means it will be difficult for the Reader to find any particular Chapter or Verse of each Evangelist in this Harmony; therefore I have annexed a Table which shews the Reader at one View in what Book and Chapter of the Harmony each Chapter and Verse of the several Evangelists may be found.



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THE

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THE
FOUR GOSPELS
HARMONIZ'D, &c.

BOOK I.

CHAP. I.

LUKE i. ver. 1. to 26. JOHN i. ver. 1. to 6.

*The Preface, ver. 1. The Divinity of Jesus Christ,
ver. 5. The Angel Gabriel appears to Zacharias,
ver. 16. foretels the Birth of John the Baptist,
ver. 18. and his Office, ver. 20. Zacharias is
dumb, ver. 25. The Baptist conceived, ver. 29.*

Luke i.

IF Orasmuch as many have taken in hand to set
forth in order a declaration of those things
which are most surely believed among us,

2 Even as they delivered them unto us, which from
the beginning were eye-witnesses, and ministers of the
word :

3 It seemed good to me also, having had perfect un-
derstanding of all things from the very first, to write unto
thee in order, most excellent Theophilus,

4 That thou mightest know the certainty of those
things wherein thou hast been instructed.

5 ¶ In the beginning was the Word, and the Word
was with God, and the Word was God.

6 The same was in the beginning with God.

7 All things were made by him ; and without him was
not any thing made that was made.

B

8 In

4 8 In him was life, and the life was the light of men.
5 9 And the light shineth in darkness, and the darkness comprehended it not.

Luke i. 5 10 ¶ There was in the days of Herod the king of Judæa, a certain priest named Zacharias, of the course of Abia : and his wife *was* of the daughters of Aaron, and her name *was* Elizabeth.

6 11 And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless.

7 12 And they had no child, because that Elizabeth was barren, and they both were *now* well stricken in years.

8 13 And it came to pass, that while he executed the priest's office before God in the order of his course,

9 14 According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10 15 And the whole multitude of the people were praying without, at the time of incense.

11 16 And there appeared unto him an angel of the Lord, standing on the right hand of the altar of incense.

12 17 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 18 But the angel said unto him, Fear not, Zacharias ; for thy prayer is heard ; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John.

14 19 And thou shalt have joy and gladness, and many shall rejoice at his birth.

15 20 For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink ; and he shall be filled with the Holy Ghost, even from his mother's womb.

16 21 And many of the children of Israel shall he turn to the Lord their God.

17 22 And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18 23 And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years.

19 24 And the angel answering said unto him, I am Gabriel, that stand in the presence of God : and am sent to speak

1 speak unto thee, and to shew thee these glad tidings. Luke i.

25 And behold thou shalt be dumb, and not able to 20
speak, until the day that these things shall be performed,
because thou believest not my words, which shall be ful-
filled in their season.

26 And the people waited for Zacharias, and marvel-21
led that he tarried so long in the temple.

27 And when he came out, he could not speak unto 22
them; and they perceived that he had seen a vision in the
temple: for he beckened unto them, and remained
speechless.

28 And it came to pass, that as soon as the days of his 23
ministration were accomplished, he departed to his own
house.

29 And after those days his wife Elizabeth conceived, 24
and hid herself five months, saying,

30 Thus hath the Lord dealt with me in the days 25
wherein he looked on me, to take away my reproach a-
mong men.

ANNOTATIONS.

Ver. 1 — *Have taken in hand.*] There is the utmost Pro-
bability that St. Luke was one of the Seventy, and therefore he
could fairly say, *Ver. 3*, that he had a personal Knowledge of
all the Things written in his Gospel from first to last. The Oc-
casion of his writing his Gospel is thought to have been to pre-
vent those false and fabulous Relations, which even then began
to be obtruded upon the World. And it is the Opinion of Ori-
gen, that this Expression—*taken in hand*—contains a tacit Ac-
cusation of those, who without the Gift of the Holy Ghost took
upon them to write the Gospels. For there were many Gos-
pels published besides these four which we now receive; as the
Gospel according to the Egyptians, to Basilides, to Thomas, to
Matthias, &c. See *Whitby*, *Cave's Life of Luke*, *Lard. Cred.*
on Origen.

Ver. 3 *To write unto thee in order.*] i. e. To write unto thee
a more regular and connected Account, observing the due Or-
der of Time, of the Life and Doctrine of our Lord, than hath
hitherto been written by any Evangelist. See *Le Clerc*, *Sec.*
Diff. Can. 1. Whitby, Prop. 3.

3 *Most excellent Theophilus.*] Many of the Ancients suppose
Theophilus to be but a feigned Name, denoting no more than a
Lover of God, a Title common to every Christian. But others

with better Reason conclude it the proper Name of a particular Person, especially since the Style of *most excellent* is attributed to him, the usual Title and Form of Address in those Times to Princes and great Men. Probably he was some Magistrate, whom St. Luke had converted and baptized, to whom he now dedicates his Gospel, not only as a Testimony of honourable Respect, but as a Means of giving him further Certainty and Assurance of those Things wherein he had been instructed by him. See *Cave's Life of Luke, Whitby, and Lightfoot.*

5 *In the beginning, &c.*] After the Preface this Portion doth justly challenge to be ranked first: for the Person of *Christ* is first to be treated of, before his Actions; and in his Person the *Divine Nature* (which St. *John* here handleth) before the *Human.* *Lightfoot.*

5 *In the beginning was the Word.*] viz. Before there was any Creature (consequently from all Eternity) the *Word* existed: and the *Word* was no *distant*, separate *Power*, estranged from God, and unacquainted with him, but he was *with God*, and himself was *very God*; not *another God*, but another *Person* only, of the same Nature, Substance, and Godhead. This is the *Catholic* Construction, and see this Interpretation asserted and maintained by Dr. *Waterland* in his *first Sermon at Lady Moyer's Lectures.* See likewise *Grotius* and *Whitby.*

N. B. The plainest Reason why this essential Son of God is stiled *the Word*, seems to be this: That as our Words are the Interpretation of our Minds to others, so was this Son of God sent to reveal his Father's Mind to the World. *Whitby.*

5 *The Word was with God,*] God here is taken *personally* for God the Father, and hereby is noted the *Distinction* of the Son's Person from the Father. — *And the Word was God.* — God here is taken essentially for the *Godhead*, and the Meaning is, that the *Word* is equal with the Father in Essence and Glory, and consequently hereby is expressed the *Unity* of the *Godhead.* *Lightfoot.*

6 *The same was in the beginning with God.*] He had said the same Thing immediately before, but not in the same respect: for there he spake of the *Word's Co-existence* with the Father, as he explaineth himself after it, *The Word was God*: but here he speaketh of the *Word's Co-working* with the Father in the Works of the Creation, and accordingly explaineth himself after, *By him were all Things made.* *Lightfoot.*

7 *All things were made by him.*] Where observe, that it is not said, all *other* Things were made by him, but all Things absolutely; wherefore he himself cannot, according to the Letter, be supposed of the Number of the Things made, unless he made himself, which is absurd. And since nothing was made

or created but by and through him, it is but reasonable to infer, that every Creature whatever is a *Creature* of the *Son's* as well as of the *Father's*, and therefore certainly the Son is not a *Creature* at all.

The Catholick Doctrine is this, that the *Son* together with the *Father* (always including the *Holy Ghost*) was the *efficient* Cause of all Things, the Creator and Framer of Men and Angels, of Principalities and Powers, of the whole Universe.—

Whereas the latter End of this Verse, *without him was not any Thing made that was made*, is the same in effect with the former Part, *all Things were made by him*. We are to observe, *First*, That this Repetition is to heighten the Expression, or to enforce the Sense: for so the *Hebrews* usually do by an Affirmative and Negative in the same Sense, as 2 *Kings* xx. 15. *Jer.* xxxviii. 15. *Lam.* iii. 2. *Secondly*, The two distinct Clauses may seem to distinguish in respect to the Creatures; and in the Affirmative to understand the visible Creatures, which *Moses* had taught evidently were made by the *Word*; and in the Negative the invisible, of which there might be the more Doubt, whether they were made by him or no, because *Moses* hath made no such plain Expression. Or, *thirdly*, the Affirmative may mean the *Word's* Creating of all Things, and the Negative his Disposal and Ordering of all Things. See *Waterland's Serm.* 1, 2. and *Lightfoot*.

8 *In him was life, &c.*] *i. e.* He brought with him that Doctrine, which is worthily called *Life*, because it leads to *holy Life* here, such as God will accept of through *Christ*, and reward eternally; whereas the Law was the bringing in of *Death*. And this Life-giving Doctrine was the Means designed by God to lead and enlighten all Mankind with the Knowledge of their Duty, and therefore is called the *Light of Life*.

9 (See *B. III. Ch. ix. Ver. 12.*) Though indeed the greatest Part of those to whom it was made manifest, through their obstinate and impenitent persisting in their wicked Courses, rejected it, and suffered it not to have actually that good Effect upon them. *Clarke, Hammond.*

10 *Herod the king of Judæa.*] This *Herod* is commonly called *Herod the Great*. He was the Son of *Antipater*, of the Race of *Edm.* or of the Seed of *Esau*, a Generation that had been an Enemy to the *Jews* continually, but never ruled over them till now, so that now were fulfilled the Words of *Isaac* to his Son *Esau*, *Thou shalt serve thy Brother Jacob, but it shall come to pass, when thou shalt have the Dominion, thou shalt break his Yoke from off thy Neck.* Gen. xxvii. 40. — *Herod* was very bloody, like the Root of which he came, which persecuted his Brother,

even in the Womb; and among his Cruelties he slew the *Sanhedrim*, or the Bench of the Seventy Judges: And then was the Lawgiver departed from between *Judah's* Feet, as the Scepter was out of his Hand long before.

N. B. The *Idumeans*, a Branch of the ancient *Edomites*, while the *Jews* were in the *Babylonish* Captivity and their Land lay desolate, took as much of the Southern Part of it, as contained what had formerly been the whole Inheritance of the Tribe of *Judah*, and there dwelt ever after, till at length going over into the Religion of the *Jews*, they became incorporated with them into the same Nation. *Lardner's Credibility of the Gospel-History*, *Lightfoot*, and *Prideaux's Connection of the Old and New Testament*.

10—*Zacharias of the course of Abia*] *Zacharias* was not the High-Priest: First, Because he was chosen by Lot to burn Incense; the High-Priest did it by Right of Succession, and burnt it in the Holy of Holies, into which *Zacharias* entred not. Secondly, *Zacharias* was of the Course of *Abia*, whereas the High-Priest was of no Course at all.

David, in the Decline of his Life, that the House of God might be regularly and orderly served, took an Account of the Posterity of *Aaron*, and found Twenty-four chief Men of the House of their Fathers, (sixteen of the Sons of *Eleazar*, and eight of the Sons of *Itthamar*) according to which Number he divided them by Lot into so many Classes or Courses to perform the Divine Service in the Temple by weekly Turns. They began on the Sabbath-day, and continued to serve till the next Sabbath: But on the three great Festivals, on account of the Multitude of Sacrifices, all the Courses served together. *Abia's* Lot was to serve in the eighth of the twenty-four Courses of the Priests, 1 Chr. xxiv. 10. But here note, that of these twenty-four Courses, only four returned from the *Babylonish* Captivity; viz. *Jedaiah*, *Immer*, *Paschur*, and *Harim*: But these, soon after their Arrival, subdivided themselves each into six, that they might make up the old Number, and called themselves by their Names accordingly. And hence it is, that *Zacharias* is here said to have been of the Course of *Abia*, tho' that Course never returned into *Judaea*. See *Whitby*, *Lightfoot*, and the *Universal History*.

11 In all the commandments, &c.] Commandments refer to the Moral Law; Ordinances to the Ceremonial; and the Word blameless expresseth their Behaviour in the Judicial. *Lightfoot*.

14 His lot was to burn incense.] The Law required, that the Priest should burn Incense Morning and Evening upon the Altar of Incense, placed before the Veil of the most Holy Place, *Exod.* xxx. 7, 8. But, because they who thus served in every

every Course were many, (*Josephus* says there were thousands in every Course) therefore it was necessary they should by Lot chuse the Man who was to perform that Service each Day of the Week: And so the *Jews* say they did. For thus they tell us, *The High-Priest burnt Incense when he would, the other Priests by Lot, and one and the same Priest burnt not Incense twice in all his Days. Whitby, and Lightfoot.*

15 — *Were praying without at the time of incense.]* There were constantly in the Temple at the Hour of Prayer, *First, The Priests* of that Course that then served; *Secondly, The Levites* that served under the Priests; *Thirdly, The Men of the Station*, as the *Rabbins* call them; *i. e.* certain Men that were to represent the whole Congregation, in putting their Hands upon the Heads of the Sacrifices; *Fourthly, Those* whom Devotion moved to leave their other Employments for that Time, and to be present at the Service of God. — When the Priest went into the Sanctuary to offer Incense, Notice was given by the Sound of a little Bell, that it was then the Time of Prayer. And then all the People, who were left alone without, in the Court of the *Jews*, prayed for the Pardon of Sins, every Man apart for himself till the Priest came back again, and pronounced the Benediction. See *Lightfoot, Whitby, and Hammond.*

18 *Thy prayer is heard.] i. e.* The Prayers which you offer for the People are heard; and God will speedily send them their Saviour and Deliverer, the *Messiah*. The Prayers also which you have often put up in your own behalf, are heard; and your Wife *Elizabeth* shall bear you a Son, and you shall call his Name *John*, *i. e.* Favour and Grace of the Lord, to shew not only the abundant Favour and Grace of the Lord upon his Person, but also the Ministry of the Annunciation of God's Grace in *Christ*, for which he was ordained. *Clarke, Dip.*

19 — *Many shall rejoice at his birth.] viz.* Those who expected the *Messiah*, and were prepared for his Coming.

20 — *He shall be filled with the Holy Ghost, even from his Mother's Womb.] i. e.* The Power of the Holy Ghost shall be discerned to be upon him very early. *Hammond, Whitby.*

22 — *He shall go before him.] Him* has no Antecedent but the Lord God in the preceding Verse: By which Title therefore *Christ*, before whom *John* went, is meant. *Wall's Critical Notes on the New Testament.*

— *In the spirit and power of Elias.]* Not in his Power of working Miracles, for *John* did no Miracles, but in his Power of turning the People to the Lord; for he shall preach with the same Zeal and Courage, with the same Spirit and Authority, as *Elijah* in old Time did. See *Whitby.*

—*To turn the hearts of the fathers to the children.*] By causing them to lay aside their Discords, and unite, of what Sect soever they were, in a general Profession of Repentance, and a free Confession of their Sins. Or else, He shall turn the Hearts of the Fathers *with* the Children, *i. e.* converting Fathers and Children together; working upon them by his Preaching, and persuading them to repent and amend their Lives. *Whitby, Hammond, Grotius.*

22 *The disobedient to the wisdom of the just.*] *i. e.* He should convert the *Jews*, even the most vicious of them, to that Practice of all moral Rules, which denominate Men just; *i. e.* That this should be the Design of *John's* Preaching to make them such, to work such a general Reformation among the *Jews*. *Hammond.*

25 *Thou shalt be dumb.*] He was deaf as well as dumb; see the 37th Verse of the next Chapter. And 'tis the Opinion of many, that this Punishment of *Zacharias's* Incredulity intimated that the Silencing of the *Levitical* Priesthood was now approaching, when Men were to expect another Kind of Worship. *Echard.*

29 *Hid herself.*] *i. e.* Retired and dwelt privately, that she might be free from all Defilements, since she carried one in her Womb that was to be so strict a *Nazarite*, and that she might rejoice within herself, and praise God for his extraordinary Mercy, in taking from her the Reproach of Barrenness. *Clarke and Lightfoot.*

C H A P. II.

MATTH. i. Part of ver. 18. LUKE i. ver. 26. to the end.

The Angel Gabriel is sent to Nazareth to the Virgin Mary, ver. 1. The Conception of Jesus Christ, ver. 31. The Virgin Mary visits Elizabeth, ver. 14. Elizabeth sings an Hymn of Joy, ver. 17. The Blessed Virgin's Hymn of Thanksgiving, ver. 21. The Birth and Naming of John, ver. 2. Zacharias's Hymn, ver. 42.

Matth. i.

18 I
Luke i. 26

NOW the birth of Jesus Christ was on this wise,
In the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

2 To

2 To a virgin espoused to a man whose name was 27
Joseph, of the house of David; and the virgin's name
was Mary.

3 And the angel came in unto her, and said, Hail 28
thou that art highly favoured, the Lord is with thee:
blessed art thou among women.

4 And when she saw him, she was troubled at his say- 29
ing; and cast in her mind what manner of salutation this
should be.

5 And the Angel said unto her, Fear not, Mary: for 30
thou hast found favour with God.

6 And behold, thou shalt conceive in thy womb, and 31
bring forth a son, and shalt call his name Jesus.

7 He shall be great, and shall be called the Son of the 32
Highest: and the Lord God shall give unto him the
throne of his father David.

8 And he shall reign over the house of Jacob for ever, 33
and of his kingdom there shall be no end.

9 Then said Mary unto the angel, How shall this be, 34
seeing I know not a man?

10 And the angel answered and said unto her, The 35
Holy Ghost shall come upon thee, and the power of the
Highest shall overshadow thee: therefore also that Holy
Thing which shall be born of thee, shall be called the
Son of God.

11 And behold, thy cousin Elizabeth, she hath also 36
conceived a son in her old age: and this is the sixth
month with her, who was called barren.

12 For with God nothing shall be impossible. 37

13 And Mary said, Behold the handmaid of the 38
Lord, be it unto me according to thy word. And the
angel departed from her.

14 ¶ And Mary arose in those days, and went into 39
the hill-country with haste, into a city of Juda,

15 And entred into the house of Zacharias, and sa- 40
luted Elizabeth.

16 And it came to pass, that when Elizabeth heard 41
the salutation of Mary, the babe leaped in her womb:
and Elizabeth was filled with the Holy Ghost.

17 And she spake with a loud voice, and said, Blessed 42
art thou among women, and blessed is the fruit of thy
womb.

18 And

- 43 18 And whence *is* this to me, that the mother of my Lord should come to me?
- 44 19 For lo, as soon as the voice of thy salutation sounded in my ears, the babe leaped in my womb for joy.
- 45 20 And blessed *is* she that believed: for there shall be a performance of those things which were told her from the Lord.
- 46 21 And Mary said, My soul doth magnify the Lord,
- 47 22 And my spirit hath rejoiced in God my Saviour.
- 48 23 For he hath regarded the low estate of his hand-maiden: for behold from henceforth all generations shall call me blessed.
- 49 24 For he that is mighty hath done to me great things, and holy *is* his Name.
- 50 25 And his mercy *is* on them that fear him, from generation to generation.
- 51 26 He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.
- 52 27 He hath put down the mighty from *their* seats, and exalted them of low degree.
- 53 28 He hath filled the hungry with good things, and the rich he hath sent empty away.
- 54 29 He hath holpen his servant Israel, in remembrance of *his* mercy,
- 55 30 As he spake to our fathers, to Abraham and to his seed for ever.
- 56 31 And Mary abode with her about three months, and returned to her own house.
- 57 32 ¶ Now Elizabeth's full time came, that she should be delivered; and she brought forth a Son.
- 58 33 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoiced with her.
- 59 34 And it came to pass, that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.
- 60 35 And his mother answered, and said, Not so: but he shall be called John.
- 61 36 And they said unto her, There is none of thy kindred that is called by this Name.
- 62 37 And they made signs to his father, how he would have him called,

38 And he asked for a writing-table, and wrote, say- 63
ing, His name is John. And they marvelled all.

39 And his mouth was opened immediately, and his 64
tongue *loosed*, and he spake, and praised God.

40 And fear came on all that dwelt round about 65
them: and all these sayings were noised abroad through-
out all the hill-country of Judæa.

41 And all they that had heard *them*, laid *them* up in 66
their hearts, saying, What manner of child shall this
be? And the hand of the Lord was with him.

42 And his father Zacharias was filled with the Holy 67
Ghost, and prophesied, saying,

43 Blessed be the Lord God of Israel, for he hath vi- 68
sited and redeemed his people,

44 And hath raised up an horn of salvation for us, in 69
the house of his servant David;

45 As he spake by the mouth of his holy prophets, 70
which have been since the world began;

46 That we should be saved from our enemies, and 71
from the hand of all that hate us.

47 To perform the mercy *promised* to our fore- 72
fathers, and to remember his holy covenant:

48 The oath which he sware to our father Abraham, 73

49 That he would grant unto us, that we being de- 74
livered out of the hands of our enemies, might serve
him without fear,

50 In holiness and righteousness before him, all the 75
days of our life.

51 And thou shalt be called the prophet of the Highest: 76
for thou shalt go before the face of the Lord, to prepare
his ways;

52 To give knowledge of salvation unto his people, 77
by the remission of their sins,

53 Through the tender mercy of our God; where- 78
by the day-spring from on high hath visited us,

54 To give light to them that sit in darkness, and 79
in the shadow of death, to guide our feet into the way
of peace.

55 And the child grew, and waxed strong in spirit, 80
and was in the deserts till the day of his shewing unto
Israel.

ANNOTATIONS.

Ver. 1 *In the sixth month.*] *Viz.* After the Conception of the Baptist.

2 *To a virgin.*] This was the fifth and last Limitation of the Promise of the *Messiah*. The first being to the Seed of the Woman; the second to the Nation of the *Israelites*; the third to the Tribe of *Judah*; the fourth to the Family of *David*; and this last to the Person of a most holy Virgin, called *Mary*. *Echard*.

3 *That art highly favoured.*] Or rather, who hast found Mercy or Favour with God, as it is expounded *Ver. 5.* *Whitby*.

4 *She was troubled.*] *i. e.* Greatly surprised, wondering what the Meaning of this Salutation might be.

7 *The Son of the Highest.*] That is to say, shall be acknowledged to be the true, everlasting and essential Son of God, tho' manifested in the Flesh, which he shall take from thee, and that by reason of the two Natures in Unity of Person. *Dio*.

— *The throne of his father David.*] *i. e.* An eternal and spiritual Kingdom, of which that short and temporary one of *David* was but a Type and Representation. *Clarke*.

9 *How shall this be?*] From this Answer of *Mary*, 'tis manifest, that she understood those Words of the Angel, — *Thou shalt conceive in thy Womb*, — as implying that she should immediately from that Time conceive, and in due Season bring forth a Son. For this Answer don't imply a doubting of the Angel's Veracity, but an Admiration of the Greatness of the Work, and therefore she modestly desires to be informed how this should be brought to pass, since *she was to continue a Virgin*, according to the ancient Prophecy. To this the Angel answers, *The Holy Ghost*, &c. And as a Confirmation, that this should surely come to pass, he acquaints her with the Conception of her Cousin *Elizabeth*, surnamed *the Barren*, which probably at this Time *Mary* was ignorant of, and to be assured of which was the Occasion of her undertaking a Journey of about eighty Miles. *Clarke, Le Clerc, Echard*.

10 — *Therefore, &c.*] That is to say, this supernatural Conception and Sanctification of *Christ's* Humanity, shall cause the glorious Title of *the Son of God*, which did from all Eternity essentially belong unto him in regard of his *Godhead*, to be also fitly attributed to him in regard of his Humanity, by reason of the Correspondency of it in perfect Holiness, and other Virtues. *Dio*.

14 — *Arose in those days.*] *i. e.* Immediately, instantly, without Delay, as is manifest from the next Words, which tell us,

us, that she went into the Hill-Country with Haste, and from comparing *Ver* 11, and 31.

— *Into a city of Juda.*] *i. e.* To Hebron, which was situated in the Hill-Country, *Josb.* xi. 21: and was given to the Posterity of Aaron for an Inheritance, *Josb.* xxi. 10, 11. *Whitby.*

16 *Was filled with the Holy Ghost.*] By which Inspiration she was acquainted with the Mystery of the Incarnation of the Son of God, and with what had happened to Mary at Nazareth.

17 *Blessed is the fruit of thy womb.*] These Words shew, that Christ had not his Body from Heaven, but from the Womb of the Virgin, and so was truly the Seed of David, according to the Flesh. *Whitby.*

20 *Blessed is she that believeth.*] Elizabeth has an Eye here to her own Husband's Unbelief, and the Punishment that befel him for the same. He a Man, a Priest, aged, learned, eminent, and the Message to him of more appearing Probability: And Mary, a Woman, mean, unlearned, and of a private Condition, and the Tidings to her most incredible, both to Nature and Reason; and yet she believed, and he did not. *Lightfoot.*

23 *He hath regarded the low estate of his handmaiden.*] *i. e.* He hath looked with Pity and Compassion on my mean, low, and poor Condition of Life. The Poverty of the Virgin Mary appeared in her Offering for her Purification. See *Chap.* iv. *Ver.* 3. *Note.* *Lightfoot, Whitby.*

— *Shall call me blessed.*] *i. e.* Happy: The Word don't imply, that any Adoration should be paid to the Virgin Mary, as the *Romanists* seem to imagine. And doubtless all Generations must allow her to be the happiest of all Women, for being the Instrument of bringing the *Messiah* into the World.

24 *Hath done to me great things.*] *i. e.* He hath wrought a Miracle upon me. *Whitby.*

26 *He hath shewed strength with his arm.*] Here *Grotius* notes, that God's great Power is represented by his Finger, his greater by his Hand, his greatest by his Arm. The Production of Lice was by the Finger of God, *Exod.* viii. 19. His Miracles in Egypt were wrought by his Hand, *Exod.* iii. 20. the Destruction of Pharaoh and his Host in the Red Sea by his Arm, *Exod.* xv. 6.

27 *He hath put down the mighty, &c.*] We are not to interpret these Words as to any particular Example, but of the general and ordinary Dealing of God in the World, with the Wicked. *Lightfoot.*

29 *He hath holpen his servant Israel, &c.*] The Meaning of this and the next *Verse* is, That as God formerly brought forth

forth as it were by his Hand the People of Israel from Egypt, so he would now, in Pursuance of his Promise to their Forefathers, send them the *Messiah*, to deliver them from the Darknes of Ignorance, and the Servitude of Sin. *Grotius*.

34 *On the eighth day they came to circumcise, &c.*] Not before that Day, because the Mother was unclean seven Days, *Lev. xii. 1, 2.* Here note, that the Law appointed no certain Place in which Circumcision was to be done, nor any certain Person to perform it, and therefore it was done sometimes by Women, *Exod. iv. 25.* and here in the House of *Elizabeth*, as appears by her Presence at it, *Ver. 35.* The Jews did it sometimes in their Schools, not out of Necessity, but to have more Witnesses of the Fact. Then also they gave the Name of the Infant; because when God instituted Circumcision, he changed the Names of *Abraham* and *Sarah*. *Whitby*.

35 *He shall be called John.*] 'Tis probable, that *Zacharias* in Writing had acquainted his Wife with the Vision he had seen in the Temple, his Incredulity, and the Name which the Angel foretold should be given to the Child that should be born of her. Or possibly she might have received her Knowledge by immediate Inspiration from the Almighty. See the preceding Notes on *Ver. 16, 20.*

38 *His name is John.*] See *Chap. i. Ver. 18. N.*

41 *The hand of the Lord was with him.*] *i. e.* The special Favour and Assistance of the Lord.

42 *And prophesied*] To Prophecy is a Word of large Extent. I shall therefore once for all set down the several Meanings it has. Its ordinary Notion is to foretel future Events. And in this Sense we may understand *Zacharias* here to prophesy, he foretelling what should be done by his Son, and by the *Messiah* hereafter. Secondly, It signifies to work Miracles, as when it is said of *Elisab's* Body, that being dead, it prophesied, *Eccles. xlviii. 13.* referring to the Miracle it wrought in raising the dead Body that was put into *Elisab's* Grave, *2 Kings xiii. 21.* Thirdly, To declare the Will of God to any, by Revelation or Mission from him. In which Sense, as *Christ's* Prophetick Office consisted in revealing the Will of God to the World, so all that have in any Degree done the like are stiled Prophets; all that have taught Men their Duties towards God and Man. Thus, among the Heathens, the Divines which told them what they ought to do, their Priests or Religious Persons, were called *Vates*, Prophets; and even their Poets, which ordinarily reprehended their Vices, are by *St. Paul* called their own Prophets, *Tit. i. 12.* Fourthly, It signifies to expound and interpret Scripture. So *1 Cor. xiv. 1.* Desire spiritual Gifts, but rather that ye may prophesy. Fifthly, 'Tis sometimes set to signify wild,

wild, raving, mad Behaviour, or speaking such as the Enthusiasts among the Heathen, Men possessed with diabolical Furies, were wont to do. In this Sense we must understand the Word 1 Sam. xviii. 10. Sixthly, It signifies Singing and Praising God, forming of divine Hymns, and singing them to God. So, 1 Sam. x. 5. 1 Chron. xxv. 1. And to this Notion of Prophecy this Place may likewise be interpreted, Zacharias was filled with the Holy Ghost, and prophesied; i. e. was stirred up in an extraordinary manner by the Spirit of God to compose the divine Hymn following: — Blessed, &c. In this Sense we must understand the Word in 1 Cor. xi. 5. where it is joined with Praying; for Praying and singing of Hymns are fully joined together. Hammond, Whitby.

43 *Redeemed his people.] Or rather, hath made or wrought Redemption; the original Word implying a Price paid. Lightfoot.*

44 *An horn of salvation.] i. e. A Prince and Saviour of the House of David. Hammond.*

45 *Since the world began.] From the Beginning of Ages, the Promise being made to Adam, that the Seed of the Woman should bruise the Serpent's Head: So that this and the next Verse being laid together, they arise unto this Sense, that all the Prophets from Adam had their Eye upon the Promise in that Garden, and spake of Salvation and Deliverance by Christ, by his breaking the Head and destroying the Kingdom of the Devil. Whitby, Lightfoot.*

51 *Be called the prophet.] In the third Sense of the Word, because he received his Commission and Doctrine from Heaven. See the Note on Ver. 42.*

53 *The day spring.] i. e. The Messiah, Mal. iv. 2. whose Doctrine, like the Appearance of the Morning Light, shall dispel the Darkness of Ignorance, Error, and Wickedness, and guide Men in the plain and direct Way to Life and Happiness. Clarke.*

CHAP. III.

MATTH. i. the whole Chapter. LUKE ii. to ver. 22.

The Birth and Genealogy of Christ.

Matth. i.

I **T**O return to the Birth of Christ. When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

18

2 Then

- 19 2 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.
- 20 3 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take *unto thee* Mary thy wife, for that which is conceived in her is of the Holy Ghost.
- 21 4 And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins.
- 22 5 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,
- 23 6 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.)
- 24 7 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took *unto him* his wife.
- 25 8 And knew her not till she had brought forth her
Luke ii. first-born son.
- 1 9 And it came to pass in those days, that there went out a decree from Cæsar Augustus, that all the world should be taxed.
- 2 10 (And this taxing was first made when Cyrenius was governour of Syria.)
- 3 11 And all went to be taxed every one into his own city.
- 4 12 And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David)
- 5 13 To be taxed with Mary his espoused wife, being great with child.
- 6 14 And so it was, that while they were there, the days were accomplished that she should be delivered.
- 7 15 And she brought forth her first-born son, and A.D. wrapped him in swaddling-clothes, and laid him in a 1. manger, because there was no room for them in the inn.
- 8 16 And there were in the country shepherds abiding in the field, keeping watch over their flock by night.
- 9 17 And lo, the angel of the Lord came upon them, and

Ch. III. HARMONIZ'D.

17 Luke ii,

A.D. and the glory of the Lord shone round about them; and
1. they were sore afraid.

18 And the angel said unto them, Fear not, for be- 10
hold, I bring you good tidings of great joy, which shall
be to all people.

19 For unto you is born this day, in the city of 11
David, a Saviour, which is Christ the Lord.

20 And this *shall be* a sign unto you: ye shall find the 12
babe wrapped in swadling-clothes, lying in a manger.

21 And suddenly there was with the angel a multitude 13
of the heavenly host praising God, and saying,

22 Glory to God in the highest, and on earth peace, 14
good will towards men.

23 And it came to pass, as the angels were gone away 15
from them into heaven, the shepherds said one to another,
Let us now go even unto Bethlehem, and see this thing
which is come to pass, which the Lord hath made known
unto us.

24 And they came with haste, and found Mary and 16
Joseph, and the babe lying in a manger.

25 And when they had seen *it*, they made known 17
abroad the saying, which was told them concerning this
child.

26 And all they that heard *it*, wondred at those things 18
which were told them by the shepherds.

27 But Mary kept all these things, and pondered *them* 19
in her heart.

28 And the shepherds returned, glorifying and praising 20
God for all the things that they had heard and seen, as it
was told unto them.

29 And when eight days were accomplished for the 21
circumcising of the child, his name was called Jesus,
which was so named of the angel before he was conceived
in the womb.

Matt. i.

30 The book of the generation of Jesus Christ, the 1
son of David, the son of Abraham.

31 Abraham begat Isaac, and Isaac begat Jacob, and 2
Jacob begat Judas and his brethren.

32 And Judas begat Phares and Zara of Thamar, and 3
Phares begat Esrom, and Esrom begat Aram.

33 And Aram begat Aminadab, and Aminadab begat 4
Naasson, and Naasson begat Salmon.

C

34 And

A.D.
1.

- 5 34 And Salmon begat Booz of Rachab, and Booz A.D.
 begat Obed of Ruth, and Obed begat Jesse. 1.
- 6 35 And Jesse begat David the king, and David the
 king begat Solomon of her *that had been the wife* of Urias.
- 7 36 And Solomon begat Roboam, and Roboam begat
 Abia, and Abia begat Afa.
- 8 37 And Afa begat Jofaphat, and Jofaphat begat Joram,
 and Joram begat Ozias.
- 9 38 And Ozias begat Joatham, and Joatham begat
 Achaz, and Achaz begat Ezekias.
- 10 39 And Ezekias begat Manasses, and Manasses begat
 Amon, and Amon begat Josias.
- 11 40 And Josias begat Jechonias and his brethren, about
 the time they were carried away to Babylon.
- 12 41 And after they were brought to Babylon, Jechonias
 begat Salathiel, and Salathiel begat Zorobabel.
- 13 42 And Zorobabel begat Abiud, and Abiud begat
 Eliakim, and Eliakim begat Azor.
- 14 43 And Azor begat Sadoc, and Sadoc begat Achim,
 and Achim begat Eliud.
- 15 44 And Eliud begat Eleazar, and Eleazar begat
 Matthan, and Matthan begat Jacob.
- 16 45 And Jacob begat Joseph the husband of Mary, of
 whom was born Jesus, who is called Christ.
- 17 46 So all the generations from Abraham to David *are*
 fourteen generations; from David until the carrying
 away into Babylon *are* fourteen generations, and from the
 carrying away into Babylon unto Christ *are* fourteen
 generations.

 ANNOTATIONS.

Ver. 2 *Being a just man.*] Rather a merciful and compassionate Man; for if the *Evangelist* had designed to have represented *Joseph* as a *just* Man, he must have made her an Example, and divorced her publicly according to Law. *Deut.* xxii. 20, 21. See Sir Norton Knatchbull's Annotations on the N. Testament.

5 *Now all this was done that it might be fulfilled.*] *i. e.* Hereby was eminently fulfilled a remarkable Prophecy of *Isaiah*, vii. 14. For we are not to suppose that these several Dispositions of infinite Mercy in the Birth of *Christ*, &c. were all designed by God to this End, *viz.* that what was by one of the Prophets

A. D. Prophets foretold, might be fulfilled ; for the great *End* de-

1. signed by God in these Actions, was the *Benefit* and Salvation of Mankind : But because by the way a *Prophecy* was fulfilled, which being delivered upon another Occasion, had yet covertly foretold this glorious Work of Mercy ; therefore 'tis also *consequent* to this, (tho' not the *Aim* and *Design*) that this *Prophecy* was fulfilled : And this is all that is meant by the Phrase ; Now all this is done that it might be fulfilled which was spoken, &c. i. e. by the doing of all this, it fell out, that an ancient *Prophecy* was eminently fulfilled. *Hammond.*

6 Shall call his name *Emmanuel.*] i. e. They shall own him for God in our Nature, and not denominate him *Emmanuel* for his imposed Name. *Lightfoot.*

7, 8 Took unto him his wife, and knew her not, &c.] That is, from the Time he took her home unto him, unto the Time she brought forth her first-born Son, he knew her not, viz. the whole intervenient Time, in which she was with Child. And all this the *Evangelist* doth purposely record, that he may take away all Pretence of Cavil, and fix it for an undeniable Truth, that *Jesus* was not only conceived of a *Virgin*, but also of a pure *Virgin* born : Lest any prying Inquisitor, by sinisterly interpreting the Words of *Isaiah* going immediately before, might chance to argue thus ; *Isaiah* truly saith, *A Virgin shall conceive and bring forth a Son*, but he saith not, *A Virgin shall bring forth a Son* ; for he might say she was a *Virgin* when she conceived, and yet not when she brought forth. Neither can there be any thing else fairly drawn from these Words. *Knatchbull's Annot.*

8 Her first-born son.] The Person that first opens the Womb, being in Scripture stiled the *First-born*, whether any other Birth did follow or not, see *Exod. xiii. 2.* it cannot from this Word be gathered that the blessed *Virgin* had any other Offspring. *Whitby, Dio.*

9 — That all the world should be taxed.] *St. Luke* speaks here not of an exacting of Tribute, but of an *Assessment* of Persons and Estates in *Judæa*, and therefore the Words ought to be thus translated : That all the Land should be taxed. For the Decree relates to the Land of *Judæa* only, because the Account that follows is of that Country only. And must not every one perceive some Deficiency, if *οικουμένη* be here rendered the whole World, or the Roman Empire ? Let us see what *St. Luke* says, omitting at present the Parenthesis, And it came to pass in those Days, that there went out a Decree, that all the World should be taxed.—And *Joseph* also went up from *Galilee*.—If the Account of the Decree had been worded by *St. Luke* so generally as to comprehend the whole World, would he not have

have taken some Notice of the Land of *Judæa*, before he came A. D. to relate particularly what was done in it? — If it be asked, If the Land of *Judæa* only be meant, what does the Term *all* signify? I answer, It was very necessary to be added; because at the Time St. *Luke* wrote, and indeed from the Death of *Herod*, which happened soon after the Nativity of *Jesus*, the Land of *Judæa* or *Israel* had suffered a Dismembring. *Archelaus* had to his Share *Judæa*, properly so called, together with *Samarita*, and *Idumæa*. But *Galilee*, *Iturea*, and other Parts of the Land of *Israel*, had been given to other Descendents of *Herod the Great*. St. *Luke*'s Words therefore are extremely proper and expressive, that all the Land should be taxed, to shew that this Decree of *Augustus* comprehended *Galilee* in which *Joseph* lived. *Lardner's Credibility of the Gospel History*.

10 *This taxing was first made when Cyrenius, &c*] This *Taxing* is called *first* to distinguish it from another (*Acts* v 37.) made about ten Years after. And whereas it is said that *Cyrenius* was Governour of *Syria*, we must understand these Words in a looser not a stricter Sense; not that *Cyrenius* was there now the standing Governour under the *Romans*, but sent by the Emperor particularly on this Occasion to take an Inventory of this Part of his Empire. *Hammond*.

15 *And she brought forth her first-born son.*] It has been a very ancient and constant Custom in the Church to celebrate the Anniversary of our Saviour's Nativity on the 25th of *December*. But there is the greatest Reason to believe that our Lord was not born at that Time of the Year; because it was a Time very unfit for People to travel to their several Cities to be taxed, and far more unfit for Shepherds to lie abroad in the Fields all Night. Dr. *Lightfoot* places the Birth of *Christ* in *September*. If it be asked, How the ancient Church came to fix on the 25th of *December* as the Day on which our Lord was born, it is to be answered, That the Christian Holidays, or solemn Commemorations of our Saviour and his Apostles, and of those remarkable for their Relation to him, seem to be fix'd by the Christian Church not on the Days of their Births or Deaths, or the like, of which generally they were wholly ignorant, but on the Sun's Entrance into Signs; especially those which were the *Equinox* and *Solstice* Days, and on such other Days as were noted among the Heathens, and were Days of Riot and Idolatry: That so those pernicious Solemnities of the Heathen Worship, and Remains of the Heathen Superstition, might by Degrees be supplanted, and worn off by the holy and spiritual Solemnities of the Christian Religion. Thus, because the Sun's Ingress into Signs in our Saviour's Time generally happened on the 24th or 25th Days of each Month, we have upon nine or ten of our Months

A. D. Months a Christian Holiday on one of those Days; even tho'

1. there be commonly scarce another in the whole Month. Thus — St. *Philip* and St. *James* are commemorated *May 1*, because the *Floralia*, a Heathen and idolatrous Solemnity, was on the same Day before. And thus to wear out the Thoughts of the Heathen *Saturnalia*, and of the Entrance into the Winter-Quarter, which were then near one another, the Wisdom of the Primitive Church thought fit to observe the annual Memorial of our Saviour's Birth about the same Time; and ordained also, that, to make it the more solemn, the Death of St. *Stephen* the first Martyr, of St. *John* the beloved Disciple, and of the *holy Innocents*, the first who died on our Saviour's Account, should all be commemorated on the Days immediately succeeding. Whereas no body, I suppose, does believe that these three Days last mentioned are the same on which the Accidents then remembered did really happen. Which Observation supposed, we may very fitly solemnize the Nativity of our Lord on the 25th of *December*, according to the very ancient and general Custom of the Church, without believing ourselves, or supposing that the Primitive Christians did believe that to have been the very Day of the Nativity itself.

22 *Glory to God, &c. and on earth, &c.*] The Conjunction *et*, and, is not to be taken here for a *Copulative*, but for a *Conjunction Causal*, and signifies, *for*; thus, *Glory to God in the Highest*, for that there is *Peace on Earth and Good-will towards Men*: by which is meant God's Reconciliation to Men in *Christ*. *Mede's Diatriba.*

29 *For the circumcising of the child.*] It was necessary that *Christ* should be circumcised, that he might bear the Badge of a Child of *Abraham*, and have upon him an Obligation to the keeping of the Law: For he that was circumcised was a Debtor to the whole Law. *Gal. v. 3. Lightfoot.*

30 *The book of the generation.*] *i. e.* As the *Syriack* well expresses it, the Writing, Narrative, or Rehearsal of the Generation or Birth of *Jesus Christ*. *Whitby.*

— *The son of David, the son of Abraham.*] *Jesus Christ* is to be applied unto both: Thus, *Jesus Christ the Son of David*, *Jesus Christ the Son of Abraham*. This Sense being most suitable to the Design of the *Evangelist*, which is to prove, *Christ* was the Son of both, and that in him were fulfilled the Promises made to both. And *David* is first named, *First*, Because the Promise to him was fresher in Memory, more plain, and more explicit. *Secondly*, Because the Descent of the *Messiah* from *David*, was the main Thing the *Jews* looked after in him. *Lightfoot, Whitby.*

46 So all the generations, &c.] In every one of these several Fourteens the Jews were under a several and distinct Manner of Government, and the End of each Fourteen produced some Alteration in their State. In the first, they were under Prophets; in the second, under Kings; and in the third, under *Hasmonean* Priests. The first Fourteen brought their State to Glory in the Kingdom of *David*; the second, to Misery in the Captivity of *Babylon*; and the third, to Glory again in the Kingdom of *Christ*. A.D. 1.

C H A P. IV.

LUKE ii. ver. 22. to the end of the Chapter,
MATTH. ii. the whole Chapter.

Jesus presented in the Temple, ver. 1. Simeon prophesies of Christ, as does Anna, ver. 4—15. The History of the Magi or wise Men coming to worship Christ, ver. 19. Joseph admonished by an Angel carries Jesus and his Mother into Egypt, ver. 31. Herod's Cruelty and Death, ver. 34. Joseph with Mary and the young Child return out of Egypt and settle at Nazareth, ver. 39. Jesus increaseth in Wisdom, ver. 42. Disputes with the Doctors, ver. 48. Is obedient to his Parents, ver. 53.

Luke ii.

- 22 1 **A**ND when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem to present him to the Lord,
- 23 2 (As it is written in the law of the Lord, Every male that openeth the womb shall be called Holy to the Lord)
- 24 3 And to offer a sacrifice, according to that which is said in the law of the Lord, a pair of turtle-doves, or two young pigeons.
- 25 4 And behold, there was a man in Jerusalem, whose name was Simeon: and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.
- 26 5 And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

6 And

A.D. 6 And he came by the Spirit into the temple; and when 27

1. the parents brought in the child Jesus, to do for him
after the custom of the law,

7 Then took he him up in his arms, and blessed God, 28
and said,

8 Lord, now lettest thou thy servant depart in peace, 29
according to thy word.

9 For mine eyes have seen thy salvation: 30

10 Which thou hast prepared before the face of all 31
people:

11 A light to lighten the Gentiles, and the glory of 32
thy people Israel.

12 And Joseph and his mother marvelled at those 33
things which were spoken of him.

13 And Simeon blessed them, and said unto Mary his 34
mother, Behold this *child* is set for the fall and rising
again of many in Israel, and for a sign which shall be
spoken against.

14 (Yea a sword shall pierce through thine own soul 35
also) that the thoughts of many hearts may be revealed.

15 And there was one Anna a prophetess, the daughter 36
of Phanuel, of the tribe of Aser; she was of a great age,
and had lived with an husband seven years from her virginity.

16 And she *was* a widow of about fourscore and four 37
years; which departed not from the temple, but served
God with fastings and prayers night and day.

17 And she, coming in that instant, gave thanks like- 38
wise unto the Lord, and spake of him to all them that
looked for redemption in Jerusalem.

18 And when they had performed all things according 39
to the law of the Lord, they returned to *Bethlehem*. Matt. ii.

19 Now when Jesus was born in Bethlehem of Judæa, 1
in the days of Herod the king, behold, there came
wise-men from the East to Jerusalem,

20 Saying, Where is he that is born king of the Jews? 2
for we have seen his star in the East, and are come to
worship him.

21 When Herod the king had heard *these things*, he 3
was troubled, and all Jerusalem with him.

22 And when he had gathered all the chief priests and 4
scribes of the people together, he demanded of them
where Christ should be born.

- 5 23 And they said unto him, in Bethlehem of Judæa; *A.D.*
for thus it is written by the prophet; *1.*
- 6 24 And thou Bethlehem *in* the land of Juda art not
the least among the princes of Juda: for out of thee shall
come a governour that shall rule my people Israel.
- 7 25 Then Herod, when he had privily called the wise-
men, enquired of them diligently what time the star
appeared.
- 8 26 And he sent them to Bethlehem, and said, Go,
and search diligently for the young child; and when ye
have found *him*, bring me word again, that I may come
and worship him also.
- 9 27 When they had heard the king, they departed,
and lo, the star which they saw in the East went before
them, till it came and stood over where the young
child was.
- 10 28 When they saw the star, they rejoiced with ex-
ceeding great joy.
- 11 29 And when they were come into the house, they
saw the young child with Mary his mother, and fell down
and worshipped him; and when they had opened their
treasures, they presented unto him gifts; gold, and
frankincense, and myrrh.
- 12 30 And being warned of God in a dream, that they
should not return to Herod, they departed into their
own country another way.
- 13 31 And when they were departed, behold, the an-
gel of the Lord appeareth to Joseph in a dream, say-
ing, Arise and take the young child and his mother,
and flee into Egypt, and be thou there until I bring thee
word: for Herod will seek the young child, to destroy
him.
- 14 32 When he arose he took the young child and his
mother by night, and departed into Egypt.
- 15 33 And was there until the death of Herod; that
it might be fulfilled which was spoken of the Lord by
the Prophet, saying, Out of Egypt have I called my
son.
- 16 34 Then Herod, when he saw that he was mocked
of the wise-men, was exceeding wrath, and sent forth,
and slew all the children that were in Bethlehem, and in
all the coasts thereof, from two years old and under, ac-
cording

A.D. cording to the time which he had diligently enquired of
1. the wife-men.

35 Then was fulfilled that which was spoken by Je- 17
remy the prophet, saying,

36 In Rama was there a voice heard, lamentation, and 18
weeping, and great mourning, Rachel weeping *for* her
children, and would not be comforted, because they are
not.

37 But when Herod was dead, behold, an angel of 19
the Lord appeareth in a dream to Joseph in Egypt,

38 Saying, Arise, and take the young child and his 20
mother, and go into the land of Israel : for they are dead
which sought the young child's life.

39 And he arose and took the young child and his 21
mother, and came into the land of Israel.

40 But when he heard that Archelaus did reign in Ju- 22
dæa, in the room of his father Herod, he was afraid to
go thither : notwithstanding being warned of God in a
dream, he turned aside into the parts of Galilee :

41 And he came and dwelt in a city called Nazareth ; 23
that it might be fulfilled which was spoken by the pro-
phets, He shall be called a Nazarene. Luke ii.

42 And the child grew and waxed strong in spirit, 40
filled with wisdom ; and the grace of God was upon
him.

43 Now his parents went to Jerusalem every year at 41
the feast of the passover.

A.D. 44 And when he was twelve years old, they went up 42
12. to Jerusalem, after the custom of the feast.

45 And when they had fulfilled the days, as they re- 43
turned, the child Jesus tarried behind in Jerusalem ; and
Joseph and his mother knew not *of it*.

46 But they, supposing him to have been in the com- 44
pany, went a day's journey : and they sought him among
their kinsfolk and acquaintance.

47 And when they found him not, they turned back 45
again to Jerusalem, seeking him.

48 And it came to pass, that after three days, they 46
found him in the temple, sitting in the midst of the
doctors, both hearing them, and asking them questions.

49 And all that heard him were astonished at his un- 47
derstanding and answers.

- 48 50 And when they saw him, they were amazed; and A.D.
his mother said unto him, Son, why hast thou thus dealt 12.
with us? behold, thy father and I have sought thee
forrowning.
- 49 51 And he said unto them, How is it that ye sought
me? Wist ye not that I must be about my Father's bu-
siness?
- 50 52 And they understood not the saying which he
spake unto them.
- 51 53 And he went down with them, and came to Na-
zareth, and was subject unto them: but his mother kept
all these sayings in her heart.
- 52 54 And Jesus increased in wisdom and stature, and in
favour with God and man.

ANNOTATIONS.

Ver. 2. *As it is written in the law of the Lord.*] viz. *Exod.*
xiii. 2. Numb. xviii. 15.

3 *A pair of turtle-doves, &c.*] This Offering is a Proof of
the Poverty of Mary; for had she been able, the Law required
her to offer a Lamb. See *Lev. xii.*

4 *Waiting for the consolation of Israel.*] The Coming of
Christ is called the *Consolation of Israel*, *Isai. xlix. 13.* and
lii. 9. and *lxvi. 13.* And from this and other Texts 'tis evident,
that there was raised among the *Jews* an Expectation, that the
Messiah would shortly appear. See *B. IV. Ch. iv. 35.* and
Ch. xx. 62.

— *The Holy Ghost was upon him.*] i. e. He was endued
with the Spirit of Prophecy, which was a very rare Thing in
those Days.

5 *Christ.*] Of the same Signification with *Messiah*, and signi-
fies *Anointed, Consecrated, viz. for Prophet, Priest, and King.*

6 *To do for him after the custom of the law.*] Viz. To re-
deem, and present him to the Lord. *Exod. xxxiv. 20.*

8 *Lord, now lettest, &c.*] As if he had said, O Lord, thou
hast graciously fulfilled thy Promise to thy Servant, and there
is nothing now that I have to desire in this World, but that
thou wilt be pleased to grant me, whensoever thy all-wise Pro-
vidence shall think fit, a quiet and a happy Death: Forasmuch
as I have lived to see with these mortal Eyes the greatest Blef-
sing that was ever bestowed upon the Sons of Men, and which
our Forefathers rejoiced to discern and hope for at a Distance,
the

A. D. the Appearance of *Christ* in the Flesh: Whom thou hast sent

1. into the World, to be the great Deliverer and Saviour of Mankind, both of *Jews* and *Gentiles*: Of the *Jews*, whom he will more immediately honour with his Presence and Conversation; and of the *Gentiles*, whom he will convert by the efficacious Spreading of his Doctrine from the Darkness of Ignorance, Error and Superstition, to the Knowledge and Worship of the true God. *Clarke.*

13 *Behold, this child is set for, &c.] i. e.* This Child, which you here present, is appointed of God to be the great Author and Standard of true Religion, and the great Tryer of the Sincerity of Men's Hearts. For, such shall be the Excellency of his Works and Doctrine, that all true and sincere *Israelites* shall believe in him, and obey him, and be saved by him. But such also shall be the Meanness of his Circumstances, and the Greatness of his Sufferings, that all Hypocrites and false Pretenders to Religion, all covetous, ambitious, and worldly Men, shall be offended at him, and speak against him, shall hate and persecute him, shall discover the Falseness and Malice of their Hearts, and perish for their Unbelief. Nay, and even sincere and well-disposed Minds, such as his own Disciples, and even you yourself, shall sometimes be filled with great *Fears* and *Doubts*, as well as great Sorrows and Afflictions, upon his Account, for the Trial of your Sincerity, the Improvement of your Patience, and at last the Perfection of your Faith. *Clarke.*

16 *With fastings and prayers night and day.]* The Meaning is, that she fasted constantly at the accustomed Seasons, and never failed to be present at the Time of Prayer, early and late.

18 *They returned to Bethlehem.]* St. *Luke* tells us, that *after they had performed all Things according to the Law, they departed to their own City Nazareth.* And herein he speaks not improperly, seeing he omits the History of the *wise Men*, *Joseph's* Flight into *Egypt*, and the Cruelty of *Herod*. But I apprehend there is the strongest Reason to believe that the true Order of Time is here observed. For, as Dr. *Lightfoot* judiciously observes, there is the utmost Probability, that, as the Parents of *Jesus* knew, that it was necessary that he should be born in *Bethlehem*, because of the Prophecy that had told of it before; so also did they think it as necessary that he should live and be brought up there, because of his Alliance to the House of *David*: And from thence they durst not remove him, till they had special Warrant; and Warrant they had none till the Angel dismissed them into *Egypt*. This Reasoning receives Strength from *Ver. 40.* where 'tis said of *Joseph*, *when he heard that Archelaus*

chelaus did reign in Judæa, he was afraid to go thither. Now A.D. what should he do in *Judæa*? Or why should he rather think 1. of going thither, than into his own Country *Galilee*? but that he thought of returning to *Bethlehem* again, from whence he had come; supposing that the Education of the *Messiah* had been confined thither as well as his Birth: But being warned and warranted by an Angel in a Dream, he then departed into *Nozareth*. By which Words it is apparent, not only that he durst not go to his own Home till he had divine Commission; but also that he had never been at *Nozareth* since *Christ* was born, till this his coming out of *Egypt*, otherwise he would have addressed his Thoughts thither, and not to *Judæa*.

19 *Wise men.*] *i. e.* Men of Wisdom and Learning, skilled in the Knowledge of Things natural and divine; but more especially in that Sort of Learning, which relates to the Sun, Moon, and Stars. These Men came from the East, *i. e.* *Arabia*: for the Gifts they offered were the Commodities of that Country; the Gold of *Sheba* in *Arabia*, Ps lxxii. 15. *Frankincense* and *Myrrh* of the same Place, according to that of the Poet, *Molles sua Thura Sabæi*. *Whitby, Lightfoot.*

20 *Saying, Where is he that is born king of the Jews?*] For when we were afar off in our own Country, we saw a new Star: from the Appearance of which we assuredly collected, that *That great Prince*, whom the World both from Traditions and Prophecies expects about this Time, is now born; and this Star directed us to *Judæa* to seek, and we are come to pay him Homage. *Clarke.*

21 *He was troubled and all Jerusalem with him.*] *H. rod* for Fear of the Loss of his Kingdom; and *Jerusalem* for Fear of the Disturbance of their State. *Lightfoot.*

22 *The chief priests.*] *i. e.* The several Heads of the Families, or the Chief of the Twenty four Courses, into which *David* had divided and ordered the Priests; (See *Ch. I. Ver. 10. N.*) which are therefore called *Chief-Priests*, not so much for Primacy or Superiority that they had in their Ecclesiastical Function above the rest of the Clergy; as, *First*, Because they were Heads of their Houses; *Secondly*, Because they were of the Great Council, and made a third Part of the Seventy Elders. *Lightfoot.*

22 *Scribes of the people.*] The *Scribes* were those that had been taught the *Holy Scriptures*, and instructed in the Meaning of them; those that had been Sons of the Prophets, *i. e.* brought up in their Schools. And their Office or Function consisted in two Particulars: *First*, They were the Men that took upon them to copy the Bible for those that desired to have a Copy. *Secondly*, These also were the public and common Preachers of the People, being more constant Pulpit-men than any other of the

A.D. the Clergy; taking on them, not only to be the Preservers

1. and Providers for the Purity of the Text, but also the most constant and common Explainers and Expounders of it in Sermons. Therefore it is said of our Saviour, that he taught as one that had Authority, and *not as the Scribes*: Where the Scribes are rather mentioned than any other Order, because they were the greatest and most ordinary Preachers. But here note, that some of these did only keep School and teach the Law, and then are stiled simply *Scribes*, whereas others that were taken into the *Sanhedrim* are stiled *Scribes of the People*, as in this Text. See *Hammond on Mark v. 22. Lightfoot.*

25 *What time the star appeared.*] To the Intent that he might know the true Age of the Child, that the wise Men had declared to be King of the *Jews*, *Ver. 34.*

27 *Till it came and stood over.*] *i. e.* It stood and shot its Rays perpendicularly upon the House, where the Child and the Parents were.

28 *When they saw the star, &c.*] This appearing of the Star to them again, assured them of the Continuance of the divine Assistance and Direction, and filled their Hearts with exceeding great Joy. *Clarke.*

29 *Gold, and frankincense, and myrrh.*] *i. e.* The chiefest and choicest Commodities their Country could afford: And by these Gifts *Joseph* and *Mary* were enabled to maintain themselves and Child during their Stay in *Egypt*.

36 *Rachel weeping, &c.*] That which is here cited out of *Jerem. xxxi. 15.* was there a *prophetick* and *figurative* Speech, spoken of the Captivity and the Slaughter at *Jerusalem*, (a City of the Tribe of *Benjamin* the Son of *Rachel*) long after *Rachel's* Death, who therefore did not really weep, but is set to express a lamentable Slaughter; and so also it hath here a second Completion in this killing of the Infants in *Bethlehem*: the People of the *Jews* being by an ordinary *Synecdoche* capable of the Title of *Benjamin*, because in the Breach of the Kingdom, the two Tribes of *Judah* and *Benjamin* made up that People, and therefore *Rachel*, *Benjamin's* Mother, is also here figuratively brought in, lamenting this Slaughter as of her Children, and that the more properly, as she was buried in *Bethlehem*. *Gen. xxxv. 19. Hammond.*

37 *When Herod was dead, &c.*] *Herod*, soon after the Murder of these *Innocents*, fell into a lingering and wasting Fever, and was tormented with grievous Ulcers in his Entrails and Bowels; a violent Cholick; an insatiable Appetite; venomous Swelling in his Feet; Convulsions in his Nerves; a perpetual *Asthma*, and stinking Breath; Rottenness in his Joints and privy Members, accompanied with prodigious Itchings, crawling

ing Worms and intolerable Smells; so that he was a perfect A. D. Hospital of incurable Diseases. In this most miserable Condition he languished for some Time: and when he drew near to his End, and saw himself ready to die, he slew his Son *Antipater*, and caused the whole Body of his Nobles to be shut up in a sure Place, giving Command to slay them as soon as he was dead, for by that Means he said he should have the Jews truly and really to grieve at his Death. *Vid. Joseph. Antiq. Lib. XVII. Cap. 8, 9, 10. & de Bell. Lib. I. Cap. 21.*

40 *Archelaus.*] The Son of Herod the Great was decreed by *Augustus* Successor in Part of his Father's Kingdom; namely, in *Judæa*, *Samaria*, and *Idumæa*, with the Title of *Ethnarch*: his Brother *Herod Antipas* was appointed *Tetrarch* of *Galilee* and *Peræa*, and *Philip* of *Trachonites*. *Lardner's Credibility of the Gospel-History.*

41 — *Which was spoken by the prophets, He shall be called a Nazarene.*] Most of the *Prophets* speak of *Christ* as of a Person that was to be reputed vile and abject, despised and rejected of Men. See *Pf. lxix. 8, 9. Is. liii. 3.* Here then is the plain Sense of these Words, The *Angel* sent him to this contemptible Place, that he might thence have a Name of *Infamy* and Contempt put upon him, according to the frequent Intimations of the *Prophets*. *Whitby.*

42 *The child grew and waxed strong in spirit.*] i. e. *Jesus* grew in Stature of Body, and increased in all excellent Improvements of Mind; appearing every Day more and more to be indued with an extraordinary and divine Wisdom, far beyond either the natural Capacity of his Age, or the Advantages of his Education. *Clarke.*

48 *After three Days.*] That is, on the third Day: for they A. D. spent one Day in their Journey homewards; the other in returning to *Jerusalem*; and on the third they find him in the Temple. *Lightfoot.* 12.

— *In the midst of the doctors.*] i. e. The *Sanhedrim* or great Bench of Judges and Doctors, who sat in the Court of the Temple. *Lightfoot.*

A.D.

29.

C H A P. V.

MATTH. iii. ver. 1. to 13. MARK i. ver. 1. to 9.

LUKE iii. ver. 1. to 19. JOHN i. ver. 6. to 15.

John the Baptist's Office and Ministry, ver. 4. God always sufficiently manifested himself to the World, ver. 7. but in a more extraordinary and particular Manner by the Revelation of the Gospel, to the Jews first, ver. 8. and afterwards to all Mankind, ver. 10. John's Instructions to the common People, ver. 25. to the Publicans, ver. 27. and to the Soldiers, ver. 29. His Account of Christ. ver. 31.

1 **T**HE beginning of the gospel of Jesus Christ the Son of God. Mark i.
Luke iii.

2 In the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governour of Judæa, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonites, and Lyfanius the tetrarch of Abilene,

3 Annas and Caiaphas being the high-priests, the word of God came unto John, the son of Zacharias, in the wilderness. John i.

4 The same came for a witness to bear witness of the light, that all men through him might believe.

5 He was not that light, but was sent to bear witness of that light.

6 That was the true light, which lighteth every man that cometh into the world.

7 He was in the world, and the world was made by him, and the world knew him not.

8 He came unto his own, and his own received him not.

9 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name;

10 Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

11 And the Word was made flesh, and dwelt among

us (and we beheld his glory, the glory as of the Only-begotten of the Father) full of grace and truth. A. D. 29.

Mat.iii.1 12 And *John* did preach and baptize in the wilderness,
Mar.i.4 and came into all the country about Jordan, preaching,
Luk.iii.3 the baptism of repentance for the remission of sins;

Mat.iii.2 13 And saying, Repent ye, for the kingdom of heaven is at hand.

Mar.i.2 14 As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee.

3 15 The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.

Luk.iii.5 16 Every valley shall be filled, and every mountain and hill shall be brought low, and the crooked shall be made straight, and the rough ways shall be made smooth:

6 17 And all flesh shall see the salvation of God.

Mat.iii.4 18 And the same *John* had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locusts and wild honey.

5 19 Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan,

6 20 And were baptized of him in Jordan, confessing their sins.

7 21 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

8 22 Bring forth therefore fruits meet for repentance.

9 23 And think not to say within yourselves, We have Abraham to our father, for I say unto you, that God is able of these stones to raise up children unto Abraham.

10 24 And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit, is hewn down and cast into the fire.

Lu.iii.10 25 And the people asked him, saying, What shall we do then?

11 26 He answereth and sayeth unto them, He that hath two coats, let him impart to him that hath none: and he that hath meat, let him do likewise.

12 27 Then came also publicans to be baptized, and said unto him, Master, What shall we do?

28 And

A. D. 28 And he said unto them, Exact no more than that 13
 29. which is appointed you.

29 And the soldiers likewise demanded of him, say- 14
 ing, And what shall we do? And he said unto them, Do
 violence to no man, neither accuse any falsely, and be
 content with your wages.

30 And as the people were in expectation, and all men 15
 mused in their hearts of John, whether he were the
 Christ or not;

31 John answered, saying unto them all, I indeed 16
 baptize you with water unto repentance; but one mightier Mat.iii.11
 than I cometh, the latchet of whose shoes I am not Lu.iii.16
 worthy to unloose; he shall baptize you with the Holy
 Ghost, and with fire.

32 Whose fan is in his hand, and he will thoroughly 17
 purge his floor, and will gather his wheat into his
 garner, but the chaff he will burn with fire unquench-
 able.

33 And many other things in his exhortation preached 18
 he unto the people.

 ANNOTATIONS.

Ver. 1. *The beginning of the gospel.*] i. e. The Beginning of
 that Age of the World, which the Prophets so unanimously
 pointed out for the Time of good Things to come; and which
 they expressed sometimes by the Term of *the last Days*, Isa. ii. 2.
 sometimes of *the acceptable Year of the Lord*, Isa. lxi. 2. some-
 times of *the Kingdom of God*, Dan. ii. 44. and sometimes of
a new Heaven and a new Earth, Isa. lxv. 17. And which the
 Gospel itself doth begin from the Ministry and Preaching of
 John the Baptist. *Lightfoot.*

2 *In the fifteenth year of the reign of Tiberius.*] Or rather
 of the Government of Tiberius: for it is to be noted, that Tibe-
 rius had the Government of the Provinces in Consortship with
 Augustus, for two Years before Augustus died: so that the fif-
 teenth of his *reign* might be but the thirteenth of his
 Reign. This Tiberius was the third Emperor of the Romans,
 the Son of Livia, the Wife of Augustus, and by him adopted
 into the Family of the Cæsars, and to the Empire: A Man of
 such Subtily, Cruelty, Avarice and Bestiality, that for all, or
 indeed for any of these, few Stories can shew his Parallel. *Wall's*
Critical Notes on the New Testament, Lightfoot, Le Clerc.

2 *Pontius Pilate.*] A Man, like his Master, of a fierce, A. D. cruel, covetous, and irreconcilable Spirit. *Universal Hist.* 29.

— *Herod.*] See Ch. ix. Ver. 16. N.

— *Tetrarch.*] This Name don't signify a Lord or Prince of a fourth Part of a Country, but rather one that was in the fourth Rank or Degree of Excellency and Government in the Roman Empire: The *Emperor*, who was Lord of all the Empire, being the first; the *Proconsul*, that governed a Province, the second; a *King* the third; and a *Tetrarch* the fourth. *Lightfoot.*

3 *Annas and Caiaphas being the high-priests.*] According to the Law of *Moses* there could be but one High-Priest, viz. the first of all *Aaron's* Lineage, and he to continue not a Year only, but for his Life. But this Order was perverted after the *Jews* were subject to the Power of the *Romans*: For their Masters put in and displaced the High Priests at their Pleasure. *Caiaphas* was the actual High-Priest at this Time, in the room of *Annas*, who had been deposed. Dr. *Hammond* gives us this Reason why *Annas* is joined with and placed before *Caiaphas* here and in *Acts* iv. 6. by way of Pre-eminence or Superiority. He tells us, that after the *Roman* Conquest, when a Governour was sent them, not with the Title of *King*, but only of *Procurator*, the Place and Title of *Nasi* or *Ruler of the People*, and with it some Part of the sovereign Power, was allowed unto the *Jews*. The Power that was allowed this *Ruler of the People* was chiefly a *supreme* Authority of deciding all Controversies arising from, and determinable by their Law, though without Power of Life and Death. *Annas* was this *Ruler of the People*; and 'tis easy to conceive why he should be called ἀρχιερεύς, *High* or *Chief-Priest*, since he was ἀρχων and ἱερεύς, a *Priest* and *Ruler of the People*.

4 *The same came for a witness, &c.*] St. *John* immediately after mentioning the *divine* Mission of the *Baptist*, adds this Description of him. I apprehend therefore that it is properly inserted here.

— *To bear witness of the light*] i. e. To testify that *Jesus* the promised *Messiah* was then about to appear, and to persuade All Persons, *Gentiles* as well as *Jews*, or, as it is expressed in the next Verse, Every Man that cometh into the World, and not some few *Elect*, to prepare themselves by immediate Repentance and Reformation of Life, to receive the Person and Doctrine of their Lord. See *Whitby*, *Lightfoot*.

6 *The true light.*] *Christ* is said to be the true *Light*, as he gives us the Knowledge of eternal Life, and of the Way that leadeth to it.

A. D. 7 — *The world knew him not.*] *i. e.* Owned him not, either as their Maker or their Redeemer. *Whitby.*

8 *He came unto his own.*] *i. e.* To the *Jewish Nation*, to whom he was promised: For they were *his own* by Choice, *Deut. vii. 6.* by Purchase, *Exod. xix. 4, 5.* and by Covenant, *Deut. xxvi. 18.* But *his own* received him not, *i. e.* they generally would not own him as their *Messiah*, and their Saviour. *Whitby, Lightfoot.*

9 *To them gave he power to become the sons of God.*] On these he conferred the inestimable Blessing of being Children of God, Partakers, in the best and spiritual Sense, of the Covenant and Promises made to his peculiar People here, and Heirs of eternal Life hereafter. *Clarke, Grotius.*

10 *Not of blood.*] *i. e.* Circumcision; nor of the will of the flesh, *i. e.* natural Generation; nor of the will of man, *i. e.* legal Adoption; but of God, *i. e.* by receiving from God the Principle of a divine and heavenly Life; by a Regeneration, or new and spiritual Birth to a Life of Righteousness, Holiness, and all excellent Virtues; in a Word, by an universal Conformity to the Precepts of the Gospel, and the Example of their Lord. *Clarke, Whitby, Grotius.*

11 *The Word was made flesh.*] The Term *Flesh* seems to express the State of Man, which was the Consequence of Sin, naked and stripped of the *Glory of God*, which attended Man in Innocence; which is therefore called by *St. Paul* our vile Body, or, more properly, the Body of our Humiliation, τὸ σῶμα τῆς ταπείνωσεως ἡμῶν, *Phil. iii. 21.* And by this Phrase, *the Word was made Flesh*, we are to understand, that there are two distinct Natures in *Christ*, the Godhead and the Manhood; and, Secondly, that these two Natures do not constitute two Persons, but one *Christ*, for the *Evangelist* saith, He was made *Flesh*, and not, assumed it. See *Lightfoot.*

— *Beheld his glory.*] This Expression alludes to the *Shechinah*, and may be thus paraphrased: We *Apostles* have seen many Beams of Majesty and divine Power appearing in and shining from the Tabernacle of *Christ's* Body, as the *Glory of the Lord* did from the Tabernacle of old: And these were his Works and Miracles, and particularly his Transfiguration. *Dio. Whitby, Grotius.*

— *As of the Only-begotten.*] For the Signification of the Particle *As*, *St. Chrysostom's* Note is worth reciting: It is not, saith he, a Note of Similitude, or Comparison, but of Confirmation and unquestionable Definition, as if, saith he, the *Evangelist* had said, We saw his *Glory*, such as became and was fit for the only-begotten and true natural Son of God, the King of All, *Hammond.*

11 *Full of grace and truth.*] *Christ* is said to be full of *Grace* A. D. and *Truth* in Opposition to the Law of *Moses*. Now *Grace*, in 29. the New Testament, implies two Things, both which are declared to be wanting in the Law of *Moses*: First, The Mercy of God in the free Pardon of our Sins, or our Justification, or Freedom from the Guilt of Sin; from which we could not be justified by the Law of *Moses*, Acts xiii. 38, 39 Secondly, *Grace* doth in Scripture signify the Gifts of the Holy Spirit freely conferred upon Believers, who is therefore stiled the Gift by *Grace*, Rom. v. 15. Again, The Law is said to have been only a Shadow of Things to come, and an Image of those Things of which *Christ* exhibited the Body, Truth and Substance, Col. ii. 17. Heb. viii. 5 — x. 1. And hence Truth is here said to come by *Christ*, and he is here represented as full of Truth. Whitby, Grotius.

13 *The kingdom of heaven is at hand.*] By the Kingdom of Heaven is meant the Gospel, or the Oeconomy of the New Testament, which is therefore called a Kingdom, because it was to be ordered after the Manner of a new erected Kingdom; wherein *Christ* himself was to be King, all Believers his Subjects, to be governed with Laws and Prohibitions, having Rewards and Punishments annexed to them, suitable to the Nature of this Kingdom, which is called the Kingdom of Heaven, because it was originally established in Heaven, and to be governed after an heavenly and spiritual Manner. Beveridge's Sermons, Vol. VII. Sermon. 11.

14 *Behold, I send my messenger.*] Thus *John* was that Fore-runner of *Christ*, of whom it was prophesied in old Time, by *Isaiah* and *Malachi*, That he should be as a Voice crying aloud in the Wilderness, to give Notice of the Coming of the *Messiah*, and to warn Men to provide and make ready against his Appearing: And that, as great Princes used at their solemn or triumphal Entries, to have the Ways cleared and levelled before them; so this Fore-runner of *Christ*, by preaching the Acceptableness and the Necessity of Repentance, should remove all Hindrances, and dispose Men's Hearts to receive that great and glorious Salvation, which God was graciously about to reveal and offer to all Mankind by his Son. Clarke.

18 *His raiment of camel's hair, &c.*] The Baptist's Dress and Food denotes the great Humility, Holiness, and Austerity of his Life. — His meat was locusts, or rather the Tops of Trees and Plants. See Knatchbull's Annot. Hammond.

20 *Confessing their sins*] Not to *John*, but to God: For neither was it possible for *John* to hear their Confessions, nor was it necessary. Not possible, because of the vast Multitudes that came to be baptized: Not necessary; for to tell him they had

A. D. had committed such and such Sins, what conduced it either to
 29. their Baptism or Forgiveness? *Lightfoot.*

21 *Pharisees*] They were the most ancient and considerable Sect among the *Jews*, and take their Name from an *Hebrew* Word, which signifies *Division* or *Separation*; for they affected to distinguish themselves from the other *Israelites* by a more strict Manner of Life. One of their favourite Tenets was that of an oral Tradition conveyed down from *Moses*, and to which they attributed the same divine Authority as to the Sacred Books. By these Traditions our Saviour upbraids them with making the Commandments of God of none Effect. Another Tenet of theirs, in Opposition to the *Sadducees*, was that of the Being of Angels, the Immortality of the Soul, Resurrection, and future Rewards. But by the Resurrection they seem to understand no more than a Transmigration from one Body to another, more or less happy, according to their Behaviour in their former State. Hence the Question, *John ix. 2. Who had sinned, this Man or his Parents*, that he should be punished with Blindness? And thus *Herod*, and the Multitude, supposed *Christ* to be either *John* the Baptist, *Elias*, or some other Prophet risen from the Dead. — A third Tenet was, that all Things were subject to the eternal Decrees of God, and to Fate; but yet, like the *Stoicks*, they left to Men a Liberty of doing good Actions or not. But their most distinguished Character, and that which gained them most Credit among the People, but rendered them most obnoxious to the just Censures of *Christ*, was their supererogatory Attachment to the Ceremonial Law, as frequent Washings, Fasting, &c. *New Testament, Univ. History.*

— *Sadducees.*] They descended from *Sadoc*, who lived about two hundred and fifty Years before *Christ*; and were, for the Generality, Men of the greatest Quality and Opulence. They rejected all the pretended oral Traditions of the *Pharisees*, and stuck close to the Text of the Sacred Books, and gave the Preference to those of *Moses* above the rest. They maintained the Mortality of the Soul; denied a Resurrection, and the Existence of Angels and Spirits, affirming God to be the only immaterial Being. They denied all Fatality, and by removing God from knowing the Evil that is done in the World, and making Man the absolute Master of all his own Actions, they positively denied God's Providence over his Creatures. *New Test. Univ. Hist.*

— *O generation of vipers.*] O perverse, hypocritical Generation of Men! The Words denote People full of Malice and Poison.

21 *Who hath warned you.*] Words of Admiration, that A. D. such People should come who were so evil disposed : But, says ^{29.} the Baptist, think not, that by being baptized by me, or by any other ritual or external Performance, or because you are the Descendants of *Abraham*, you can escape the Wrath and Judgment of God. But if you will indeed escape it, imitate your Father *Abraham's* Faith and Piety, repent and forsake your Sins, otherwise God will cast you off, and adopt Men from among the *Gentiles*, or even raise Men out of the Stones of the Earth, who shall succeed in the Faith, and in the Obedience, and in the Blessing of *Abraham*. *Clarke, Dio.*

24 *The axe is laid unto the root of the trees.*] Nor is there any more Time of Delay : God is *now* about to offer the last Dispensation of Repentance and Mercy ; and if you do not *immediately* repent and reform your Lives, his Vengeance hangs over you, as fruitless Trees ready to be cut down, and you shall be utterly and irrecoverably destroyed. *Clarke.*

26 *He that hath two coats.*] To have two Coats signifies Plenty. *Clarke.*

27 *Publicans.*] At first were such as gathered the Tributes and Customs of the *Romans* in those Countries and Provinces that were under their Dominion. And this at that Time was an honourable Employment. But in After-times the Quality of the Office itself, and the Conditions of the Officers became very much altered. For now Men of inferior Rank farmed those Places, and took the Office upon a yearly Rent, and quickly brought, through their Covetousness and racking Exactions, the Calling into Disgrace : So that in the Gospel *Publicans* are esteemed as so many Thieves, Pickpockets, and Men of no Conscience. But what rendered them peculiarly odious to the *Jews* was this : Whereas they held themselves to be a free-born Nation, and that they ought not to be subject to any, nor pay Tribute, but only their Dues to God, and Homage to their own Kings, these Wretches, as Enemies to the common Liberty, did help forward their Subjection in exacting of Customs, though they were of the same Nation themselves, conversing too much with the *Romans*, contrary to the *Jews* Punctualness of Sequestration from the Heathen, and complying too much with their Tyranny in augmenting those Burdens of Bondage which they had made too heavy before. For which Reason the *Jews* carried their Dislike to those of their own Nation, who accepted of the Employment, so far as to rank them with the *Heathen*, and to exclude them from the Temple and Synagogue. *N. Test. Lightfoot.*

31 *The latchet of whose shoes, &c.*] The Baptist here in plain and downright Terms avers his Inferiority to *Christ*, that
was

A. D. was to come after him, to be infinitely great, and more than
 29. a Servant's that ties his Master's Shoes is to his Master. *Lightfoot, Grotius.*

— *He shall baptize you with the Holy Ghost and with fire.]*
 This was fulfilled on the Day of *Pentecost*, when *Christ* sent down the extraordinary Gifts of the Spirit; and the Holy Ghost appeared in the visible Shape of Tongues of Fire. See *Acts* i. 5. ii. 3. *Lightfoot.*

32 *Whose fan is in his hand, &c.]* By the *Fan* in the Hand of *Christ*, we are to understand the Gospel, and his Preaching and Publication of the same. His *Floor* may be applied to the whole Church in all Places, and at all Times in general, or the Church of *Israel* or the Nation of the *Jews* alone. And the Meaning is, that *Christ* by his Gospel would thoroughly try the Spirits of Men, as when with a Fan one separateth the Chaff from the Corn: And those who are sincere and good (represented by Wheat which is useful) he will preserve and reward; but those who are wicked and incorrigible, he will condemn to utter Destruction, as Chaff (which is vile, unprofitable, empty and light) to the Fire. *Lightfoot, Clarke.*

C H A P. VI.

MATTH. iii. ver. 13. to the end, and Chap. iv. to ver. 12. MARK i. ver. 12, 13. LUKE iii. ver. 21. to the end, and Chap. iv. to ver. 14. JOHN i. ver. 15. to 19.

Jesus comes to John to be baptized, ver. 1. His Divinity is confirmed by a Voice from Heaven, and the Descent of the Holy Ghost, ver. 5. John's Testimony concerning Jesus, ver. 7. Jesus's Fasting and Temptation, ver. 11. and Genealogy, ver. 24.

A. D. 1 30. **A**ND it came to pass in those days, when all the people were baptized, that Jesus came from Nazareth of Galilee to Jordan unto John, to be baptized of him. *Mark i. 9 Lu. iii. 21 Mat. iii. 13*

2 But John forbad him, saying, I have need to be baptized of thee, and comest thou to me?

3 And Jesus answering said unto him, Suffer it to be so

so now ; for thus it becometh us to fulfil all righteous- A.D.
ness. Then he suffered him, and Jesus was baptized of 30.
John in Jordan.

Lu.iii. 21 4 And it came to pass, that Jesus, when he was bap-
Mat.iii. 16 tized, went up straightway out of the water, and *as he*
was praying, lo, the heavens were opened unto him,

Lu.iii. 22 5 And the Holy Ghost descended in a bodily shape like
Mat.iii. 17 a dove upon him, and lo, a voice from heaven, saying,
This is my beloved Son in whom I am well pleased.

Mar.i. 12 6 And immediately, being full of the Holy Ghost, the
Lu. iv. 1 Spirit driveth him into the wilderness.

Joh.i. 15 7 Then John bare witness of him, and cried, saying,
This was he of whom I spake, He that cometh after me,
is preferred before me, for he was before me.

16 8 And of his fulness have we all received, and grace
for grace.

17 9 For the law was given by Moses, but grace and truth
came by Jesus Christ.

18 10 No man hath seen God at any time ; the only-be-
gotten Son, which is in the bosom of the Father, he hath
declared him.

Mar.i. 13 11 And *Jesus* was there in the wilderness tempted of
Satan, and was with the wild beasts.

Mat.iv. 2 12 And when he had fasted forty days and forty
Luk.iv. 2 nights, for in those days he did eat nothing, and when
they were ended, he was afterward an hungred.

Mat.iv. 3 13 And when the tempter came to him, he said, If
thou be the Son of God, command that these stones be
4 made bread.

14 But he answered and said, It is written, Man shall
not live by bread alone, but by every word that proceedeth
out of the mouth of God.

Mat.iv. 5 15 Then the devil taketh him up into the holy city,
and brought him to Jerusalem, and set him on a pinnacle

Lu. iv. 9 of the temple, and said unto him, If thou be the Son of
God, cast thyself down from hence.

10 16 For it is written, He shall give his angels charge
over thee to keep thee :

11 17 And in their hands they shall bear thee up, lest at
any time thou dash thy foot against a stone.

Mat.iv. 7 18 Jesus said unto him, It is written again, Thou
shalt not tempt the Lord thy God,

19 Again,

A.D. 19 Again, the devil taketh him up into an exceeding 8
 30. high mountain, and sheweth him all the kingdoms of the Luk.iv. 5
 world, and the glory of them, in a moment of time.

20 And the devil said unto him, All these things, all Mat.iv. 9
 this power will I give thee, and the glory of them; for Luk.iv. 6
 that is delivered unto me, and to whomsoever I will, I
 give it.

21 If thou therefore wilt worship me, all shall be 7
 thine.

22 And Jesus answered and said unto him, Get thee 8
 behind me, Satan: for it is written, Thou shalt worship
 the Lord thy God, and him only shalt thou serve.

23 And when the devil had ended all the temptation, Lu.iv. 13
 he leaveth and departed from him for a season, and behold, Mat.iv. 11
 angels came and ministred unto him.

24 And Jesus himself began to be about thirty years Lu.iii. 23
 of age, being (as was supposed) the son of Joseph, which
 was *the son* of Heli,

25 Which was *the son* of Matthat, which was *the son* 24
 of Levi, which was *the son* of Melchi, which was *the son*
 of Janna, which was *the son* of Joseph,

26 Which was *the son* of Mattathias, which was 25
the son of Amos, which was *the son* of Naum, which was
the son of Esli, which was *the son* of Nagge,

27 Which was *the son* of Maath, which was *the son* of 26
 Mattathias, which was *the son* of Semei, which was *the*
son of Joseph, which was *the son* of Juda,

28 Which was *the son* of Joanna, which was *the son* of 27
 Rhefa, which was *the son* of Zorobabel, which was *the*
son of Salathiel, which was *the son* of Neri,

29 Which was *the son* of Melchi, which was *the son* 28
 of Addi, which was *the son* of Cosam, which was *the son*
 of Elmodam, which was *the son* of Er,

30 Which was *the son* of Jose, which was *the son* of 29
 Eliezer, which was *the son* of Jorim, which was *the son*
 of Matthat, which was *the son* of Levi,

31 Which was *the son* of Simeon, which was *the son* 30
 of Juda, which was *the son* of Joseph, which was *the son*
 of Jonan, which was *the son* of Eliakim,

32 Which was *the son* of Melea, which was *the son* of 31
 Menan, which was *the son* of Mattatha, which was *the*
son of Nathan, which was *the son* of David,

33 Which

- 32 33 Which was *the son* of Jesse, which was *the son* of A.D.
Obed, which was *the son* of Boaz, which was *the son* of 30.
Salmon, which was *the son* of Naasson,
33 34 Which was *the son* of Aminadab, which was *the*
son of Aram, which was *the son* of Esrom, which was *the*
son of Pharez, which was *the son* of Juda,
34 35 Which was *the son* of Jacob, which was *the son* of
Isaac, which was *the son* of Abraham, which was *the son*
of Thara, which was *the son* of Nachor,
35 36 Which was *the son* of Saruch, which was *the son* of
Ragau, which was *the son* of Phaleg, which was *the son*
of Heber, which was *the son* of Sala,
36 37 Which was *the son* of Cainan, which was *the son*
of Arphaxad, which was *the son* of Sem, which was *the*
son of Noe, which was *the son* of Lamech,
37 38 Which was *the son* of Methusala, which was *the*
son of Enoch, which was *the son* of Jared, which was *the*
son of Maleleel, which was *the son* of Cainan,
38 39 Which was *the son* of Enos, which was *the son* of
Seth, which was *the son* of Adam, which was *the son* of
God.

ANNOTATIONS.

Ver. 1 *Jesus came from Nazareth.*] Being now full thirty Years old, which was the Age of the Priests, when they entred their Office, Numb. iv. 3. For that by the Phrase, *about thirty Years of Age*, Ver. 24. we are to understand *full thirty Years*, is evident from a like Expression by the same Evangelist, who tells us, that Mary staid with Elizabeth *about three Months*, i. e. *full three Months*, as is evident by comparing together Verses 1, 11, 31, 32 of Chap. ii. John had baptized six Months.

2 *John forbad him.*] The Baptist had never seen Jesus till now, they having been bred up in different and distant Countries; and therefore it must be supposed that he was immediately inspired with so discerning a Spirit, that he was assured, that this same Jesus was the great Person of whom the World was in such Expectation, whom he himself had foretold, and whose Fore-runner he was. This is the Opinion of all Commentators.

— *I have need to be baptized of thee.*] He meaneth not with the Baptism of Water, which he himself administred to others, but with the Baptism of the Holy Ghost. *Lightfoot.*

A. D. 30. — *To fulfil all righteousness.*] Both for the Sanctification of the Institution, and the Fulfilling of the Ceremonial Law, which obliged all Priests to be inaugurated by Washing or Baptism. See *Echard, Lightfoot.*

4 *Praying.*] *St. Luke* is the only Evangelist that mentions our Lord's Praying after his Baptism. And we are to understand, that when he went up out of the Water, after he was baptized, he immediately composed himself upon the Bank, and fell upon his Knees in Prayer to God his Father. And in this devout Posture, in the Presence of the Baptist and a Multitude of Spectators, the Holy Ghost descended upon him. Thus by his Example as well as Precept declaring that none can obtain the Holy Spirit, but those that pray to the Father for him.

5 *In a bodily Shape like a Dove.*] That the Spirit came upon *Christ* in the Body or Shape of a Dove, cannot be concluded from this Place, but only that the Spirit descended and came or lighted on him, as a Dove uses to do on any thing, first hovering and overshadowing it. And as for the Expression, *in a bodily Shape*, *σωματικῶν εἶδος*, it would be best rendered in a *bodily Appearance*, and only denotes that the Spirit descended so, as he might be, and was really seen. All that is here expressed is only the Manner of his Appearance, or how he visibly was seen or appeared to descend; but for the Shape wherein the Holy Ghost appeared, here is nothing expressed. Probably this *bodily Appearance* was that of Light or a bright Cloud, in which God usually appeared under the *Old Testament*, and from which he spake, and which is usually called *the Glory of the Lord*. See *B. III. Ch. vi. 9, 10.* This Descending of the Holy Ghost was, First, Partly for the sake of *John*; for this Token had been given him, when he first began to preach and to baptize, whereby to know *Christ*, when he should come. See the next *Chap. Ver. 15.* Secondly, Partly for *Christ*, that he might thus receive his Consecration and Institution for the Office he was now to enter on, *viz.* the Preaching of the Gospel. *Hammond, Whitby, Lightfoot.*

7 *Then John bare witness of him.*] As soon as *Christ* was baptized, and the Spirit was visibly come down upon him, immediately the same Spirit driveth him, or catcheth him away from *Jordan* in some visible Rapture towards the Wilderness: And such a sudden Rapture, and invisible Impulsion of the Spirit, seemeth to have given Occasion to *John*, to cry out with Vehemency, *This was he of whom I spake*: For it seemeth by those Words, that *Christ* had been there with that Company to whom *John* speaketh, but was not present at this Time when he speaketh to them. For had he been present, it had been more proper to have said, *This is he*, than *this was he*: And had

had there not been some visible Demonstration and pointing A.D. out of *Christ*, in the Sight and to the Knowledge of the 30. People, they had been never the wiser to understand who it should be that *John* meant by the Word *This*. *Lightfoot*.

7 — *He that cometh after me, &c.*] The Meaning is, Though *Jesus Christ* appears after me among you, in respect of his Birth and Entering on his Office, yet he is preferred before me, *i. e.* is more excellent and honourable than I am; and then follows the Reason for this Priority of Dignity: For he was before me, *i. e.* He had a Being long, even infinitely before me.

8 *And of his fulness, &c.*] Of the Fulness of Grace in him to procure Pardon for us, and of that Fulness of the Spirit, which was in him without Measure. *Whitby*.

9 *Grace and truth came by Jesus Christ.*] See the preceding Chap. Ver. 11. Note.

10 *No man hath seen God, &c.*] *i. e.* No Man hath known the secret Counsels of God at any Time, concerning the Redemption of Mankind, which *Christ* now declareth to the World. *Grotius*.

13 *If thou be the Son of God.*] The Devil here suggests to our Lord, that he had great Reason to question whether he was the Son of God, because he was destitute of all the Comforts and Supports of Life, and, after forty Days Fasting, had nothing in the Wilderness to eat, unless he would turn Stones into Bread. But *Jesus* answered, *It is written, Man shall not live by Bread alone; i. e.* Bread, indeed, is the ordinary Provision God had made for the Support of Man's Life; but when these ordinary and natural Provisions fail, he has other Ways to support Life, as he fed the *Israelites* with Manna and Quails in the Wilderness, and gave them Drink out of a Rock: But then we must patiently and securely expect by what Means God will provide for us; and till the Word proceed out of his Mouth, till we have some particular Command and Direction for it, we must take no extraordinary, uncommanded, much less forbidden Ways, to preserve our Lives: for this is Want of Trust in God, or Want of Submission to his Will. If Bread fail, we must expect by what other Means God will supply our Wants, and not transgress those Laws God hath prescribed us, how desperate soever our Condition seems to be. *Sherlock's Sermon*.

15 *Set him on a pinnacle.*] This Temptation is directly opposite to the first: That to distrust the Providence of God; this to presume so far upon his Interest in God's Favour and Protection, as to make dangerous and vain-glorious Experiments of God's Care. *Sherlock*.

16 *For it is written, &c.*] When the Tempter perceived that *Christ* wholly relied on the Directions and Authority of Scripture,

A. D. Scripture, he enforces his Temptation with Scripture too, mis-
 30. understood and misapplied. But in Answer to this our Saviour
 proves that this Text could not mean, that God would com-
 mand his Angels to bear him up in their Hands, if he should
 fling himself from the Pinnacle of the Temple, because we are
 expressly forbid to make such Experiments of God's Protection
 as this; *for it is written, Thou shalt not tempt the Lord thy God.*
Sherlock.

19 *Into a high Mountain.*] This Bait, by which Satan en-
 deavours to seduce our Lord from the Fear and Worship of
 God, was the same that prevailed upon himself to revolt from
 his Allegiance to the Almighty; *viz. Ambition*, and an un-
 measurable Desire of Rule and Dominion, as that which would
 advance him to the nearest Resemblance of the Most High.

— *Shewed unto him all the kingdoms of the world, &c.*] Which
 he had drawn a beautiful Landskip of, and shewed from a high
 Mountain.

20 *All these things, &c.*] By this arrogant Offer he mani-
 fests his Title to the Name of *the Father of Lies*, for we are as-
 sured by St. Paul that all the Powers even of the Pagan World
 were of God, and *ordained by God*, Rom. xiii. 1.

To these several Remarks on the Temptation of our Lord,
 I shall add one more taken from the above-quoted learned Di-
 vine, *viz.* By what Means our Saviour conquered the Devil's
 Temptation, and that was by the Authority, and by the Word
 of God. *It is written, Man shall not live by Bread alone; It*
is written, Thou shalt worship the Lord, &c. It is written, Thou
shalt not tempt, &c. These are such Answers as would admit
 of no Reply: For the Authority of God can never be answered.
 And thus we must conquer also, if ever we will conquer, by a
 firm Faith in God and Belief of his Word: Faith is our Shield,
 and the Word of God is the Sword of the Spirit, and we have
 no other sure Defence against all Temptations.

23 *Left him for a season.*] *viz.* Till he openly set upon
 and assaulted him at the Time of his Passion. See B IV.
Chap. xviii. 46. For the Devil never wholly desists, and the
 Respite he gives is but to return with the greater Force.
Dio.

C H A P. VII.

A.D.
30.

JOHN i. ver. 19. to the end, and Chap. ii. to ver. 13.

John's Testimony of himself and of Christ, ver. 1.

Jesus calls many Disciples, ver. 25. Goes to Cana
in Galilee, ver. 34. turns Water into Wine,
ver. 40. departs to Capernaum, ver. 45.

John i.

19 **A**ND this is the record of John, when the Jews
sent priests and Levites from Jerusalem, to ask
him, Who art thou?

20 2 And he confessed and denied not; but confessed, I
am not the Christ.

21 3 And they asked him, What then? Art thou Elias?
And he saith, I am not. Art thou That Prophet? And
he answered, No.

22 4 Then said they unto him, Who art thou? that we
may give an answer to them that sent us: What sayest
thou of thyself?

23 5 He said, I *am* the voice of one crying in the wilder-
ness, Make straight the way of the Lord, as said the pro-
phet Esaias.

24 6 And they which were sent were of the Pharisees.

25 7 And they asked him, and said unto him, Why
baptizest thou then, if thou be not That Christ, nor
Elias, neither That Prophet?

26 8 John answered them, saying, I baptize with water:
but there standeth one among you, whom ye know not;

27 9 He it is who, coming after me, is preferred before
me, whose shoes latchet I am not worthy to unloose.

28 10 These things were done in Bethabara beyond Jor-
dan, where John was baptizing.

29 11 The next day John seeth Jesus coming unto him,
and saith, Behold the Lamb of God, which taketh away
the sins of the world.

30 12 This is he of whom I said, After me cometh a
man which is preferred before me: for he was before me.

31 13 And I knew him not: but that he should be made
manifest to Israel, therefore am I come baptizing with
water.

32 14 And John bare record, saying, I saw the Spirit
descend-

A.D. descending from heaven, like a dove, and it abode upon
 30. him.

15 And I knew him not : but he that sent me to bap- 33
 tize with water, the same said unto me, Upon whom
 thou shalt see the Spirit descending, and remaining on
 him, the same is he which baptizeth with the Holy
 Ghost.

16 And I saw and bare record that this is the Son of 34
 God.

17 Again, the next day after, John stood, and two of 35
 his disciples ;

18 And looking upon Jesus as he walked, he saith, 36
 Behold the Lamb of God.

19 And the two disciples heard him speak, and they 37
 followed Jesus.

20 Then Jesus turned, and saw them following, and 38
 saith unto them, What seek ye ? They said unto him,
 Rabbi, (which is to say, being interpreted, Master)
 where dwellest thou ?

21 He saith unto them, Come and see. They came 39
 and saw where he dwelt, and abode with him that day :
 for it was about the tenth hour.

22 One of the two which heard John *speak*, and 40
 followed him, was Andrew, Simon Peter's brother.

23 He first findeth his own brother Simon, and saith 41
 unto him, We have found the Messias, which is, being
 interpreted, the Christ.

24 And he brought him to Jesus. And when Jesus 42
 beheld him, he said, Thou art Simon, the son of Jona :
 Thou shalt be called Cephas, which is, by interpretation,
 a stone.

25 The day following, Jesus would go forth into 43
 Galilee, and findeth Philip, and saith unto him, Fol-
 low me.

26 Now Philip was of Bethsaida, the city of Andrew 44
 and Peter.

27 Philip findeth Nathanael, and saith unto him, We 45
 have found him of whom Moses in the law, and the pro-
 phets did write, Jesus of Nazareth, the son of Joseph.

28 And Nathanael said unto him, Can there any good 46
 thing come out of Nazareth ? Philip saith unto him, Come
 and see.

29 Jesus

47 29 Jesus saw Nathanael coming to him, and saith of A. I.
him, Behold an Israelite indeed, in whom is no guile. 30

48 30 Nathanael saith unto him, Whence knowest thou
me? Jesus answered and said unto him, Before that Phi-
lip called thee, when thou wast under the fig-tree, I saw
thee.

49 31 Nathanael answered and saith unto him, Rabbi,
thou art the Son of God, thou art the king of Israel.

50 32 Jesus answered and said unto him, Because I said
unto thee, I saw thee under the fig-tree, believest thou?
thou shalt see greater things than these.

51 33 And he saith unto him, Verily, verily, I say unto
you, Hereafter you shall see heaven opened, and the an-
gels of God ascending and descending upon the son of

John ii. man.

I 34 And the third day there was a marriage in Cana of
Galilee, and the mother of Jesus was there.

2 35 And both Jesus was called, and his disciples to the
marriage.

3 36 And when they wanted wine, the mother of Jesus
saith unto him, They have no wine.

4 37 Jesus saith unto her, Woman, what have I to do
with thee? mine hour is not yet come.

5 38 His mother saith unto the servants, Whatsoever he
saith unto you, do *it*.

6 39 And there were set there six water-pots of stone,
after the manner of the purifying of the Jews, contain-
ing two or three firkins apiece.

7 40 Jesus saith unto them, Fill the water-pots with
water. And they filled them up to the brim.

8 41 And he saith unto them, Draw out now, and bear
unto the governour of the feast, and they bare *it*.

9 42 When the ruler of the feast had tasted the water
that was made wine, and knew not whence it was, (but
the servants which drew the water knew) the governour
of the feast called the bridegroom,

10 43 And saith unto him, Every man at the beginning
doth set forth good wine: and when men have well drunk,
then that which is worse; but thou hast kept the good
wine until now.

11 44 This beginning of miracles did Jesus in Cana of
Galilee,

A. D. Galilee, and manifested forth his glory; and his disciples
 30. believed on him.

45 After this he went down to Capernaum, he and 12
 his mother, and his brethren, and his disciples, and they
 continued there not many days.

ANNOTATIONS.

Ver. 1. *And this is the record, &c.*] The Order of the History is this: *Christ*, newly baptized, goeth immediately into the Wilderness, and leaveth *John* at *Jordan* on *Judea* Side: In the Time of the forty Days Temptation, *John* having now gathered his Harvest of Disciples on that Side the River, goeth into the Country beyond *Jordan*, and baptizeth in *Bethabara*. Thither came some *Pharisees* by Commission of the *Sanhedrin*, to question him about the Authority whereby he baptized, and the next Day after their questioning of him, *Christ* coming in Sight is pointed out by *John*, and followed by some of his Disciples. *Lightfoot*.

— *When the Jews.*] *i. e.* The grand Council or *Sanhedrin*. This Court sends *Priests* and *Levites* to examine him, as Men of the greatest Knowledge and Learning in the Law, and Men of the likeliest Abilities to try him, and to dispute and discourse with him. *Lightfoot*.

2 *And he confessed, &c.*] When the People were musing among themselves, whether the *Baptist* was the *Christ*, he takes off that Suspicion of his own Accord. See Ch. v. 30. Here he returns an Answer to the *Pharisees*.

3 *Art thou Elias?*] See B. III. Ch. vi. 16. N. *Art thou That Prophet?* *Jeremy*, saith *Grotius*, there being a Rumour among them, that he was to return to them: See B. III. Chap. v. 32.

5 *I am the voice, &c.*] See Ch. v. 14. N.

7 *Why baptizest thou then?*] Why usest thou towards us *Jews*, who are already holy and in Covenant with God, a Rite only used by us towards *Heathen Profelytes*, to cleanse them from their Impurity, and to prepare them to enter into Covenant with God. *Whitby*.

8 *I baptize with water.*] *i. e.* I am the Messenger of which *Malachi* speaks, who am sent before the Lord to prepare his Way, by bringing you to Repentance and Amendment of Life, and therefore baptize you with Water, to mind you of that Purity of Heart, which is requisite to the Reception of him. For the Explanation of the next *Verse*, see Ch. vi. 7. N. and Ch. v. 31. N. *Whitby*.

10 *In Bethabara.*] *i. e.* About the Place where the Jews A. D. passed over *Jordan* into the Land of *Canaan*. *Grotius.* 30.

11 *The next day.*] *viz.* After the Departure of the *Pharisees*, our Saviour returned from the Desert, and came to *Bethabara*.

— *The Lamb of God.*] Under the *Jewish* Law, when any Sacrifice was offered for Sin, he that brought it laid his Hand upon it, according to the Commandment of God, *Lev. i. 4. iii. 2. iv. 4.* and by that Rite transferred his Sins upon the Victim, which after such Act is said to take and carry them away. Accordingly, in the daily Sacrifice of the Lamb, the Stationary Men, who were the Representatives of the People, laid their Hands upon the Lambs that were to be offered, and when they were thus offered, they are said to make an *Atonement* for their Souls. And in Analogy hereunto, *Christ* is here called, by Way of Eminence, *the Lamb of God*, because God intended to lay upon him, who was manifested to take away Sin, and came to suffer in our stead, the Punishment due to the Iniquities of us all. *Stackhouse's History of the Bible.*

13 *And I knew him not.*] *viz.* Not by Sight, before God had revealed him to me, when *Christ* came to my Baptism, and did afterwards confirm it to me by the Descent of the Holy Ghost. The Meaning is, There is no Collusion between us, seeing that I did not know him, but only by divine Revelation, which was given me, because that I should serve to make him known. *Dio. Grotius.*

21 *About the tenth hour.*] *i. e.* About Ten o'Clock in the Morning. For *St. Matthew*, *St. Mark*, and *St. Luke*, who wrote their Gospels during the Continuance of the *Jewish* Commonwealth, use the *Jewish* Accounts in their Gospels, and so reckon the Hours from Sun setting and Sun-rising, the Beginnings of the *Jewish* Night and Day. But *St. John*, who wrote his Gospel long after the Destruction of *Jerusalem* and the Period of the *Jewish* Polity, and that at *Ephesus*, a Place far remote from *Judea*, and under the *Roman* Government, uses the *Roman* or *Julian* Beginning of the Day in his Gospel, (the same which we use at present) and reckons his Hours from Midnight and Noon. *Whiston.*

22 *One of the two was Andrew.*] The other is supposed to be *St. John*, who usually out of Modesty conceals his Name.

25 *Follow me.*] The Honour of the first Call seems to belong to *Philip*: For though *Andrew*, *John* and *Peter* had been with *Christ*, yet they continued not with him, but returned to their former Vocation. For 'tis plain from *Matth. iv. 18.* (see *Clap. xii. of this Book*) that they did not receive the solemn Call, *Follow me*, till after *John's* Imprisonment, when our

Lord

A. D. Lord was the second time in Galilee; upon which Call it is expressly said, They *left all, and followed him, i. e.* from that Time became his constant Attendants and Disciples.

27 *Nathanael.*] Supposed to be the Apostle *Bartholomew*, because he is constantly in the Gospels joined with *Philip*.

33 *Hereafter, &c.*] Or rather, *from this Time*, or *henceforward*, Ἀπὸ τότε. And the Verse is thus paraphrased by Dr. Lightfoot: Verily, I tell you all, From this Time forward I must begin to preach the Gospel, and ye shall perceive that I have such Knowledge of Things, as if Heaven itself were open to me; and such Power of Miracles, and doing Wonders, as if the Angels were continually going on Errands for me, and doing my Will.

34 *The third Day.*] viz. After his coming into Galilee.

37 *Woman, what have I to do with thee?*] A learned Critic of our own has proved beyond all Contradiction, that the Words, if rightly rendered, are full of the deepest filial Respect; for the Word *γυνή*, *Woman*, is so far from being a Term of Contempt, as it sounds in our Language, that he has proved it from the best Authors to have been given even to Queens. As for the Phrase, which we translate, *What have I to do with thee?* it is well known to be a Hebrew Idiom, which implies no more than, *What is it to you or me?* Blackw. *Sacr. Class. Vind.*

Dr. Clagget thus paraphrases this Verse: *Jesus answered her, The Kind of Miracles which I am to work, and the Time of doing them, ought to be wholly left to myself. Not that I am unwilling to be sought to by Persons in Distress; but I take this Matter, in which you are so much concerned, to be of little Moment, and of itself not worth a Miracle. The Time is not yet come, though it is very near, in which I shall confirm the Truth by beneficent Miracles indeed, for the Relief of miserable Persons: But here is no such Occasion. Nevertheless I will not think much to satisfy you in this Expectation, and to do this Office of Courtesy to my Kindred, though there is no urgent and absolute Need of it.*

39 *After the manner of the purifying of the Jews.*] By purifying here, is not meant those Sprinklings and Washings, that were commanded by the Law for the Cleansing of the Unclean, but those traditional and *Pharisaical* Washings of the Hands, (see B. III. Ch. iv. 3, 4.) which the Jews used before they eat Bread, and of Tables and Cups, and Platters. *Lightf.*

44 *Manifested forth his glory.*] i. e. His divine Power of working Miracles, which is styled his Glory: And this was opportunely done to confirm the Faith of the Disciples, who were newly come to him, and therefore it is said, *that they believed on him.* Whitby, *Dio.*

C H A P. VIII.

JOHN ii. ver. 13. to the end, and Chapter iii.
to ver. 22.

*Jesus goes to Jerusalem to keep the Passover, ver. 1.
Drives the Buyers and Sellers out of the Temple,
ver. 2. Foretels his Death and Resurrection, ver. 7.
Knows the Thoughts of Men's Hearts, ver. 12.
Discourseth with Nicodemus, ver. 14. The true
Notion and Necessity of Regeneration, ver. 16.
Of the Nature and End of Christ's Death, and
of Faith in him, ver. 27. Of God's Love to Man-
kind, ver. 29. Wickedness the Cause of Infidelity,
ver. 32.*

John ii.

- 13 1 **A**ND the Jews passover was at hand, and Jesus
went up to Jerusalem,
14 2 And found in the temple those that sold oxen, and
sheep, and doves, and the changers of money, sitting.
15 3 And when he had made a scourge of small cords, he
drove them out of the temple, and the sheep and the
oxen; and poured out the changers money, and over-
threw the tables.
16 4 And said unto them that sold doves, Take these
things hence: make not my Father's house an house of
merchandise.
17 5 And his disciples remembred, that it was written,
The zeal of thine house hath eaten me up.
18 6 Then answered the Jews, and said unto him, What
sign shewest thou unto us, seeing thou doest these things?
19 7 Jesus answered and said unto them, Destroy this
temple, and in three days I will raise it up.
20 8 Then said the Jews, Forty and six years was this
temple in building, and wilt thou rear it up in three
days?
21 9 But he spake of the temple of his body.
22 10 When therefore he was risen from the dead, his
disciples remembred, that he had said this unto them: and
they believed the scripture, and the word which Jesus
had said.

II Now

A.D. 11 Now when he was in Jerufalem at the paffover, in 23
 30. the feaft-day, many believed in his name, when they faw
 the miracles which he did.

12 But Jefus did not commit himfelf unto them, be- 24
 caufe he knew all men,

13 And needed not that any fhould testify of man : for 25
 he knew what was in man. John iii.

14 ¶ There was a man of the Pharifees, named Nico- 1
 demus, a ruler of the Jews.

15 The fame came to Jefus by night, and faid unto 2
 unto him, Rabbi, we know that thou art a teacher come
 from God : for no man can do thefe miracles that thou
 doeft, except God be with him.

16 Jefus answered and faid unto him, Verily, verily, 3
 I fay unto thee, Except a man be born again, he cannot
 fee the kingdom of God.

17 Nicodemus faith unto him, How can a man be 4
 born when he is old ? Can he enter the fecond time into
 his mother's womb, and be born ?

18 Jefus answered, Verily, verily, I fay unto thee, 5
 Except a man be born of water, and of the Spirit, he can-
 not enter into the kingdom of God.

19 That which is born of the flefh; is flefh; and that 6
 which is born of the Spirit, is fpirit.

20 Marvel not, that I faid unto thee, Ye muft be 7
 born again.

21 The wind bloweth where it lifteth, and thou 8
 heareft the found thereof, but canft not tell whence it
 cometh, and whither it goeth : fo is every one that is
 born of the Spirit.

22 Nicodemus answered and faid unto him, How can 9
 thefe things be ?

23 Jefus answered and faid unto him, Art thou a 10
 mafter in Ifrael, and knoweft not thefe things ?

24 Verily, verily, I fay unto thee, We fpeak that we 11
 do know, and testify that we have feen; and ye receive
 not our witnefs.

25 If I have told you earthly things, and ye believe not, 12
 how fhall ye believe, if I tell you of heavenly things ?

26 And no man hath afcended up to heaven, but he 13
 that came down from heaven, *even* the Son of man, which
 is in heaven.

- 14 27 And as Moses lifted up the serpent in the wilder- A. D.
ness, even so must the Son of man be lifted up : 30.
- 15 28 That whosoever believeth in him, should not per-
ish, but have everlasting life.
- 16 29 For God so loved the world, that he gave his only-
begotten Son, that whosoever believeth in him, should
not perish, but have everlasting life.
- 17 30 For God sent not his Son into the world to con-
demn the world ; but that the world through him might
be saved.
- 18 31 He that believeth on him, is not condemned : but
he that believeth not, is condemned already, because he
hath not believed in the name of the only-begotten Son
of God.
- 19 32 And this is the condemnation, that light is come
into the world, and men loved darkness rather than light,
because their deeds were evil.
- 20 33 For every one that doeth evil hateth the light,
neither cometh to the light, lest his deeds should be re-
proved.
- 21 34 But he that doeth truth cometh to the light, that
his deeds may be made manifest, that they are wrought
in God.

ANNOTATIONS.

Ver. 1. — *The Jews passover.*] One of the three great Festivals of the Jews, at which Time all the Men in the Country were obliged to go up to Jerusalem, to keep it, in Remembrance of their Deliverance out of Egypt. See Exod. xii.

2 *Found in the temple.*] See B. IV. Ch. v. Ver. 41. N.

5 *The zeal of thine house hath eaten me up.*] i. e. Has made me uneasy, and in Pain, like a continual Gnawing upon my Heart, till I have vindicated the Honour of thy Sanctuary : I am more moved with the Dishonour reflected upon God by such Practices, than for the greatest Affronts that can be put upon myself. *Christian Exemp.*

8 *Forty and six years.*] viz. From the Time Herod the Great began to repair and beautify it. See Lightfoot, Whitby.

10 *They believed the scripture.*] i. e. After the Resurrection, by comparing his Power in raising himself from the Dead with other Predictions, they learned with a more firm Belief to interpret

A. D. terpret the Writings of the Prophets concerning him. *Clarke,*
30. Lightfoot.

11 *Many believed in his name.*] *Jesus* worked several Miracles during the Celebration of the Passover, which had such an Effect on many Persons, that they professed themselves Converts to the Doctrine he delivered. But he would not confide in these Persons, well knowing the Bottom of their Hearts, and that many of them were unsound and imperfect in their Faith. *Christian Exemp. Echard.*

16 *Jesus answered and said, &c.*] There is nothing in the preceding *Verse* to which this can be a pertinent Answer, therefore it is probable, as *Grotius* observes, that after *Nicodemus* had acknowledged our Saviour to be sent from God, he asked him what Qualifications a Man must have to see the Kingdom of God, which in his Preaching he had said so much of. To which Question our Saviour answers, *Except a Man be born again, he cannot see the Kingdom of God, i. e.* No Man can enter into the Kingdom of God, except he become my Disciple, which you seem unwilling to be, because you come secretly to me for Fear of the *Jews*: But I tell you, it is not sufficient for you to acknowledge to me, that I am a Teacher sent from God, but withal you must become one of my Disciples, and own yourself so to be, though you forfeit thereby the Honour you have in the *Jewish* State, for you must forsake all to follow me.

This is the true Sense of the Phrase *to be born again*; it signifies no more than to become a true Disciple of *Christ*: And if we consider what a great Change and Alteration must of Necessity be made in the whole Course of a wicked Man's Life, before he can be denominated good, and accordingly qualified to enter into the Kingdom of God, we cannot but allow that such a total Change is properly called a new Birth.

When our Saviour told *Nicodemus*, that he must be born again, he grossly misunderstood the Expression, as if *Jesus* had meant literally a natural and carnal Birth; and therefore in a Surprise asks, *How can a Man be born when he is old? Can he enter the second time, &c.* *Jesus answered, Verily, verily, I say unto thee, Except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God: i. e.* It is not such a Birth that I mean, but that of *Water* and the *Spirit*. You must be born of *Water*; you must by *Baptism* become a professed Disciple of mine, whom you acknowledge to be a Teacher sent from God; and this is not all, you must be born of the *Spirit* too: It is equally necessary, that by the Operations of the Holy Spirit (the Promise whereof is Part of my Doctrine) you become obedient in Heart and Life to those Laws which I deliver, which are so holy and divine, that they are hated by them

whose Deeds are evil, who will not be persuaded to leave their A. D.
Sins. 30.

- 19 That which is born in the literal Sense, as when an Infant is born of his Mother, is discernible to your Eyes, and the Change made thereby is evident to your grosser Senses : It is not this Change which I mean ; but I say you must be *born of the Spirit* ; and it is a *spiritual* Change that I mean thereby : *viz* that of the Dispositions of Men's Hearts, and the Manner of their Lives : Which Change, together with those *Operations* of the *Spirit*, whereby it is produced, are not discernible the same Way in which the *Natural* Birth is. Let not this
- 20 startle you, that the Operations of the *Holy Spirit*, whereby you are changed, and as it were *born again*, are not discernible and sensible ; for though you cannot *feel* them, yet you may *understand* them by the Effects and Alterations in you, that are
- 21 caused by them. For as the Wind is a Thing altogether invisible, and no Man can behold its Motion, even when it blows with the greatest Violence ; and yet that there is such a Thing is evident enough, and the Effects of it are sufficiently known ; so likewise the *Operations* of the *Holy Spirit* upon our Minds, though they are not in themselves perceivable by us, yet in their Effects they are : For if *Christian* Virtue and Piety cannot be attained or preserved without the Operations of the Holy Spirit, then where there is this Change in a Man's State, there we are sure have been, and still are, the Operations of the Holy Spirit ; and though he doth not feel the *Cause* itself, yet he discovers it in its Effects.

- 22 *Nicodemus answered and said, How can these things be ?*] The Reason of his Hesitation must be either that he was still ignorant of our Saviour's Meaning, or that he thought, that to *be born again* was too hyperbolical an Expression of that which he now perceived our Saviour meant by it. Supposing whether you will, our Saviour's Reply to him rebuked his Ignorance
- 23 either Way. For *Jesus answered and said unto him, Art thou of the great Council and a learned Jew, and yet ignorant of these Matters ? Do you not perceive that I speak to you of the Necessity of becoming my Disciple, in such Language, as any Man, who is versed in your Customs, and in the Writings of the Prophets, may easily understand ? Is not being born again, that very Phrase whereby you express the making a Profelyte ? Is not Washing one of the Ceremonies whereby a Profelyte is made amongst you ? And therefore, when I tell you, a Man must be born of Water, what should you think I mean, but that he must become my Disciple by Baptism ? I have also told you, that he must be born of the Spirit too : And can you be ignorant, that those Prophecies, which speak of the Days of the*
Messiah,

A.D. *Messiah*, do mention the Operations of the Holy Spirit upon
 30. the Hearts of Men, which shall then be liberally bestowed up-
 on the Subjects of his Kingdom, to make them good and holy
 Persons, viz. *that God will circumcise the Hearts of his People ;*
that he will take away their Heart of Stone, and give them an
Heart of Flesh, with his Law written in it ; that they may be
 the true Disciples of the *Messiah*, that Prophet to whom you
 are to hearken in all Things? Now *I am that Prophet*, and yet 24
 ye believe not my Doctrine concerning that only Way, by
 which you must come to see *the Kingdom of God*, although it be
 evidently true : for this is that very *Message*, which I bring
 you from God ; this is that *Counsel* and *Decree* of God, which
 I come from him to testify unto you, that there is no other Way
 but that. Now this you acknowledge, that I am a *Teacher*
come from God ; for no Man can do those Miracles that I do, ex-
cept God be with him : How strongly incredulous therefore are
 you, that yet you will not believe me delivering that Doctrine,
 which by these Testimonies of my Coming from God I con-
 firm? For I prove, that I have *seen* and *known* what I testify ;
 I prove the Truth of what I say by those Arguments, that
 convince you, that I am a *Teacher come from God*.

If I have proved to you by those Miracles which you ac- 25
 knowledge, that I am the *Messiah*, and consequently that you
 ought to be my Disciple, and yet you will not believe me, and
 become my Disciple ; how much more unlikely is it that you
 will be so, after I tell you, that I, who am your *Messiah*, must
 be lifted up upon a Cross, and die for the Sins of the World?
 This will go down more hardly with you than any thing I have
 told you hitherto : And yet this is the Purpose of God for the
 Salvation of the World, as I know and am come to tell you,
 who have ascended into Heaven, and am acquainted with these 26
heavenly Things, these secret Counsels of God, which so far
 transcend all the Wisdom of Man. No Man hath thus ascended
 into Heaven, but *he that is come from Heaven*, whom God
 hath sent to reveal this to you, even he who now speaketh to
 you, *who am in Heaven*, who know the Purposes and Inten-
 tions of my Father, concerning the Way of Salvation. And
 this Method of God to save Mankind by the Death of the Son 27
 of Man, was prefigured by *Moses lifting up the Serpent in the* 28
Wilderness : For as *Moses* set upon a Pole in the Wilderness the
 Image of a Serpent, which, being indeed the Figure of a ve-
 nomous Beast, yet was so far from having any thing of its poi-
 sonous Nature, that, on the contrary, all those who had been
 bitten by real Serpents were immediately healed by look-
 ing up towards this Image ; so *the Son of Man*, being made in
 the Likeness of sinful Flesh, yet having really no Sin in him,
 shall

shall be lifted up on the Cross ; that by the Power of his Death, A. I. sinful Men believing in him, and being enabled to conquer and 30 forsake their Sins, may obtain Remission of Sin, and everlasting

29 Life. For this is the Way by which God hath determined to save Mankind ; viz. by Faith in his Son ; who was to be lifted up on the Cross, that whosoever believeth in him should not perish, but have everlasting Life. Now this is so great a Demonstration of God's Love to Man, thus to give his only-begotten Son, that no Man could hope to escape the Anger of God, who

30 should refuse the Benefit of this Sacrifice : For though indeed it was not the Design of God in sending his Son into the World to execute Vengeance on Men, but to reclaim them from their Sins, that they might consequently be delivered from the Punishment thereof, and become capable of Happiness and eternal Life ; yet he that believeth not is condemned already ; i. e. is in a State to which Condemnation belongs, and that a more severe one, for refusing so gracious an Opportunity of Salvation as was now offered. The Truth of that Doctrine which

32 I bring is so bright and clear, that the Cause why Men believe it not, is not because they want Reason and Argument to induce them thereunto ; or, (supposing that our Saviour means himself by Light) it is so evident, that I am the Son of God, that if you do not perceive it, 'tis not for Want of Means of Conviction, but because your Deeds are evil ; because my Doctrine is so contrary to your Lusts and Vices, that you are not willing it should be true, and so you do not attend to the Evidence of its Truth, and therefore greater shall be your

33 Condemnation. For wicked Men, who are resolved not to forsake their Vices, hate and avoid that Knowledge, and will not consider those Arguments, which would convince them, and make them ashamed of the Folly of their Doings ; and

34 can withstand the plainest and most evident Truths, rather than be persuaded to reform their Lives. But honest and sincere Men, who are always disposed to do whatever they shall know to be the Will of God, are willing and desirous to receive Instruction and Information, and have their Minds always open to entertain and embrace the Truth upon just Evidence and Conviction ; not having accustomed themselves obstinately to any Practices which they are ashamed to have examined and tried by the Light, or which they are unwilling to correct and amend. Vide Clarke, and Clagget against Owen.

A. D.

30.

C H A P. IX.

JOHN iii. *ver. 22. to the end.* MATTH. xiv. *ver. 3, 4, 5.* MARK vi. *ver. 17. to 21.* LUKE iii. *ver. 19, 20.*

Jesus retires into other Parts of Judæa, and baptizes, ver. 1. The fourth and last Testimony that John gave of Jesus, ver. 6. The Conditions of eternal Life, ver. 15. The Baptist reproves Herod, and is imprisoned, ver. 16.

John iii.

1 **A**FTER these things came Jesus and his disciples 22
into the land of Judæa, and there he tarried with
them, and baptized.

2 And John also was baptizing in Enon, near to Sa- 23
lim, because there was much water there: and they came
and were baptized.

3 For John was not yet cast into prison. 24

4 Then there arose a question between *some* of John's 25
disciples and the Jews about purifying.

5 And they came unto John, and said unto him, Rab- 26
bi, he that was with thee beyond Jordan, to whom thou
bearest witness, behold, the same baptizeth, and all men
come to him.

6 John answered and said, A man can receive nothing, 27
except it be given him from heaven.

7 Ye yourselves bear me witness, that I said, I am 28
not the Christ, but that I am sent before him.

8 He that hath the bride is the bridegroom: but the 29
friend of the bridegroom, which standeth and heareth
him, rejoiceth greatly, because of the bridegroom's
voice: this my joy therefore is fulfilled.

9 He must increase, but I must decrease. 30

10 He that cometh from above, is above all: he that 31
is of the earth, is earthly, and speaketh of the earth: he
that cometh from heaven, is above all.

11 And what he hath seen and heard, that he testi- 32
fieth: and no man receiveth his testimony.

12 He that hath received his testimony, hath set to 33
his seal, that God is true.

13 For

- 34 13 For he whom God hath sent, speaketh the words of God : for God giveth not the Spirit by measure unto him. A.D. 30.
- 35 14 The Father loveth the Son, and hath given all things into his hand.
- 36 15 He that believeth on the Son, hath everlasting life : and he that believeth not the Son, shall not see life ; but the wrath of God abideth on him.
- Lu.iii. 19 16 ¶ *About this time* Herod the tetrarch, being re-
Mark vi. proved by John for Herodias his brother Philip's wife,
17 (for he had married her)
- Lu.iii. 19 17 And for all the evils which Herod had done,
20 added yet this above all, that he sent forth, and laid
Mar.vi. 17 hold on John, and bound him, and shut him up in
Mat.xiv. 3 prison :
- Mar.vi. 18 18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.
- 19 19 Therefore Herodias had a quarrel against him, and would have killed him, but she could not.
- 20 20 For Herod feared John, knowing that he was a just man, and an holy, and observed him ; and when he
Mat. xiv. heard him, he did many things, and heard him gladly.
- 5 21 And when he would have put him to death, he feared the multitude, because they counted him as a prophet.

ANNOTATIONS.

Ver. 1. *After these days, &c.*] The Number of our Lord's Disciples being increased by his publick Miracles and Preaching, he retired with them from *Jerusalem* into the neighbouring Country of *Judea*, and there, by the Ministry of these first Disciples, baptized, as *John* had done, into the Faith of the *Messiah*, which was to come, and with the Baptism of Repentance, which prepared the *Jews* for the Reception of his Kingdom. That *Jesus* did not baptize in his own Name, or so as to exact from them a Belief that he was the *Christ*, is plain ; because this he forbids his Disciples to divulge, till he was risen from the Dead. See B. III. Ch. v. 38. and Ch. vi. 14. *Clagget, Whitby.*

4 *Then there arose a question, &c.*] *Jesus* therefore and *John*, baptizing and making Disciples each at the same time, there arose

A. D. arose upon this Occasion a Dispute between the *Jews* and some
 30. of *John's* Disciples, about the Use and Efficacy of their Master's
Baptism. For, said the *Jews*, here is another Person that bap-
 tizes and makes Disciples as well as *John*; and *John* does not
 seem to oppose him, or to be displeased at him for it. If this
 be not an Argument against the Use and Benefit of being bap-
 tized at all; at least to what Purpose is it that we are baptized
 by *John*, if his Baptism be not of sufficient Validity to purify
 us, but we must still receive another Baptism? *John's* Disciples, 5
 not able to answer this Objection, because they did not yet
 rightly understand the Nature and Design of his Office, and its
 Subserviency to the Ministry of *Jesus*, though they had often
 heard him declare it, came to their Master and said:

Sir, The Person of whom thou saidst such great Things on
 the other Side of *Jordan*, has taken upon him the Office of
 Baptizing, and the Concourse to him is so great, that we fear
 thy Baptism will be neglected. To this *John* answered, A 6
 Man that acteth by Commission from God, as I do, must pre-
 tend to no more Power and Authority than God giveth him:
 Since therefore God hath only made me the Fore runner of
 the *Messiah*, as I have told you, be it far from me to take up- 7
 on myself to be superior or equal to *Jesus*. The Bride be- 8
 longeth to the Bridegroom only; and his Friend, who served
 him all he could to gain her for him, must not pretend to the
 Right which the Bridegroom has in her. But if he be a true
 Friend, he will wait with some Impatience, till the Bridegroom
 assureth him, that the last Interview has been successful. This
 you know is the customary Preparation for Marriages amongst
 us. And then all the Friend's Part is to rejoice in the Success.
 Thus, all that I have done has been to prepare the Nation of
 the *Jews* for the Coming of their *Messias*, who is their true
 Head and Husband: And upon his Appearance I pretend to
 no Authority over you; but deliver you over to him, with
 great Joy to hear you tell me, that there are already so many
 who are willing to be governed by him. From henceforth 9
 the Number of his Followers will daily increase, and mine will
 decrease: For my Glory and Ministry, compared with his Glory
 and Ministry, will be, as the Stars and Moon are when the Sun
 appeareth, swallowed up and eclipsed by that Light. For he 10
 that cometh from above, as *Christ* only comes, is greater than
 I am, or than all the Prophets, not excepting even *Moses* him-
 self. For though they that be descended of earthly Parents on-
 ly, can speak indeed from Principles of natural Reason, or by
 Revelation, according to such Degrees of the Spirit as God is
 pleased to communicate to them; yet they have so little of su-
 pernatural Knowledge, in Comparison to the Fullness thereof
 in him; their Doctrines are so earthly, in Comparison of those
 Revela-

Revelations of God's hidden Counsels, which he brings with him from Heaven; that for this Reason, as well as for the Excellency of his Person, he is to be infinitely preferred before

30.

- 11 All. The Things which he teacheth, he not only knows certainly and infallibly to be true; but also understandeth them thoroughly by his own divine Knowledge, coming himself immediately from God, having in himself the Fullness of all Perfections, and revealing Things according to his own good Pleasure. And whereas you complain, that so many follow him, *Ver. 5.* I complain with more Reason, that there are not more Persons so well disposed as to embrace his most holy Gospel, which contains the only Means of eternal Life. For
- 12 the Testimonies which God giveth to him are so evident and clear, that to believe in him is indeed to declare a firm Persuasion that God is faithful and true, and will not impose De-
- 13 lusions upon Men. And not only his wonderful and extraordinary Works are the Testimonies and Demonstrations of his Authority; but even his *Doctrine* in itself appears to be most heavenly and *divine*: For as he came properly from Heaven, in such a Manner as no Prophet ever did; so he also speaks the Words of God in such a Manner as no other ever did: For supernatural Endowments are not conferred upon him in a limited Measure; but all those divine Gifts which heretofore had been scattered amongst the Prophets and the holy Men before or after the Law, center in him, and the Power of dis-
- 14 posing them to others remain for ever in him. In Sum, As the Fullness of divine Knowledge is in him, so hath the Father given him also the Fullness of divine Power and Authority, even to save and condemn everlastingly, and all Men shall
- 15 receive their final Sentence from him. And if you will know the Conditions upon which the everlasting State of Men will depend, 'tis thus in short: He that believes on the Son of God, embracing his Doctrine and obeying his Commands, shall inherit eternal Life. But they that reject his Authority and Doctrine, will unavoidably perish under the just Wrath of God. And therefore do not complain, that so many believe in him and become his Disciples, when you are so deeply concerned to do the same yourselves. *Clarke, Clagget.*

16 *About this time, &c.]* That the Imprisonment of John is properly inserted here, we collect hence: *First,* Because henceforward there is not one Speech more of his to be found. *Secondly,* Because all the Evangelists do unanimously agree, that our Saviour's Journey into Galilee, which is the very next Thing that any of them do mention, was not till after John was shut up in Prison. *Lightfoot.*

A. D. 16 *Herod the tetrarch.*] This *Herod*, called *Herod Antipas*,
 30. was the Son of *Herod the Great*, and, agreeable to his Father's
 Will, was made *Tetrarch* of *Galilee* and *Peræa*. He had mar-
 ried the Daughter of *Aretas*, King of *Petræa*, and lived a con-
 siderable Time with her, but falling in Love with *Herodias*, his
 Brother's Wife, he put his own Wife away, and took his Bro-
 ther's, notwithstanding she had a Daughter by her Husband
Philip: Which Daughter was called *Salome*, and is generally
 supposed to be the Person whose Dancing was so fatal to *John*
the Baptist. This *Herod* was removed from his *Tetrarchy* by
Caligula, and banished by him to *Lyons* in *Gaul*. *Lardner*,
 Vol. I.

21 *And when he would have put him to death.*] To recon-
 cile this with the 19th Verse, where it is said, that *Herodias*
 would have put him to Death, but could not prevail with *He-*
rod so to do; it may be said, *Herod* was willing enough to do
 it, but was withheld from the Action, partly out of Fear of
 the People, and partly by the Checks of his Conscience, as
 knowing *John* to be a just and holy Man, whose Death might
 therefore be avenged on him by a righteous God, as the *Jews*,
 saith *Josephus*, thought it was, by the Destruction of his Army.
Whitby.

C H A P. X.

MATTH. iv. ver. 12. JOHN iv. ver. 1. to 44.

Jesus's Discourse with the Woman of Samaria, ver. 7.

The Nature and Design of Christianity, ver. 23.

The Samaritans believe on Jesus, ver. 39.

Matt. iv.

1 NOW when the Lord had heard, that *John* was 12
 cast into prison, and when he knew how the Pha- John iv.
 risees had heard, that *Jesus* made and baptized more dis- 1
 ciples than *John*,

2 (Though *Jesus* himself baptized not, but his dis- 2
 ciples)

3 He left *Judæa*, and departed again into *Galilee*. 3

4 And he must needs go through *Samaria*. 4

5 Then cometh he to a city of *Samaria*, which is called 5
Sychar, near to the parcel of ground that *Jacob* gave to
 his son *Joseph*.

6 Now

- 6 6 Now Jacob's well was there. Jesus therefore being wearied with *his* journey, sat thus on the well. And 30. it was about the sixth hour.
- 7 7 There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink.
- 8 8 For his disciples were gone away into the city to buy meat.
- 9 9 Then saith the woman of Samaria unto him, How is it, that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.
- 10 10 Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water.
- 11 11 The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water?
- 12 12 Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?
- 13 13 Jesus answered and said unto her, Whosoever drinketh of this water, shall thirst again.
- 14 14 But whosoever drinketh of the water which I shall give him, shall never thirst: but the water that I shall give him, shall be in him a well of water springing up into everlasting life.
- 15 15 The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw.
- 16 16 Jesus saith unto her, Go, call thy husband, and come hither.
- 17 17 The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband:
- 18 18 For thou hast had five husbands, and he, whom thou now hast, is not thy husband: in that saidst thou truly.
- 19 19 The woman saith unto him, Sir, I perceive that thou art a prophet.
- 20 20 Our fathers worshipped in this mountain: and ye say, that in Jerusalem is the place where men ought to worship.

A. D. 21 Jesus saith unto her, Woman, believe me, the 21
30. hour cometh, when ye shall neither in this mountain,
nor yet at Jerusalem, worship the Father.

22 Ye worship ye know not what: we know what 22
we worship: for salvation is of the Jews.

23 But the hour cometh, and now is, when the 23
true worshippers shall worship the Father in spirit and
in truth: for the Father seeketh such to worship him.

24 God is a spirit, and they that worship him, must 24
worship *him* in spirit and in truth.

25 The woman saith unto him, I know that Messias 25
cometh, which is called Christ: when he is come, he
will tell us all things.

26 Jesus saith unto her, I that speak unto thee 26
am *he*.

27 And upon this came his disciples, and marvelled 27
that he talked with the woman: yet no man said, What
seekest thou? or why talkest thou with her?

28 The woman then left her water-pot, and went her 28
way into the city, and saith to the men,

29 Come see a man which told me all things that ever 29
I did: is not this the Christ?

30 Then they went out of the city, and came unto 30
him.

31 In the mean while his disciples prayed him, say- 31
ing, Master, eat.

32 But he said unto them, I have meat to eat that ye 32
know not of.

33 Therefore said the disciples one to another, Hath 33
any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will 34
of him that sent me, and to finish his work.

35 Say not ye, there are yet four months, and *then* 35
cometh harvest? Behold, I say unto you, Lift up your
eyes, and look on the fields; for they are white already
to harvest.

36 And he that reapeth, receiveth wages, and gathereth 36
fruit unto life eternal: that both he that soweth, and he
that reapeth, may rejoice together.

37 And herein is that saying true, One soweth, and 37
another reapeth.

38 I sent you to reap that whereon you bestowed no 38
labour:

labour : other men laboured, and ye are entred into their A.D.
labours. 30.

39 39 And many of the Samaritans of that city believed on him, for the saying of the woman, which testified, He told me all that ever I did.

40 40 So when the Samaritans were come unto him, they besought him that he would tarry with them : and he abode there two days.

41 41 And many more believed, because of his own word :

42 42 And said unto the woman, Now we believe, not because of thy saying : for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 43 Now after three days he departed thence, and went into Galilee.

ANNOTATIONS.

Ver. 1. *Now when the Lord, &c.*] The true Reason of the Baptist's Imprisonment is related in the preceding Chapter : But Herod durst not alledge that as the Cause ; because not only John, but the whole Nation cried out against the incestuous Marriage : But the Pharisees had represented the Baptist as an Author of a new Sect, a Promoter of Seditions and Revolts, and a Person dangerous to the Government, by Reason of the Multitude of his Followers ; and Herod craftily made that his Pretence of Imprisonment, as appears from Josephus. Now Jesus was liable to the same Accusation ; and the Pharisees, who had received Information of his making and baptizing Disciples, and that in greater Number than John had done, were preparing to seize on him also ; but our Lord prevented their Malice, by leaving Judæa, and retiring into Galilee.

6 *Sat thus.*] i. e. Either weary or thirsty as he was, or, simply, after any Manner, not on a Seat, without any Provision made for sitting, upon the Ground ; and if so, then instead of on the Well, we should read, by or near the Well. Hammond, Clagget.

— *About the sixth hour.*] i. e. Six o'Clock in the Evening. See Ch. vii. 21. N.

9 *The Jews have no dealings with the Samaritans.*] These are the Words of the Evangelist, not of the Woman of Samaria.

The

A. D. The Reasons commonly assigned as the Foundation of the

30. Hatred of the *Jews* against the *Samaritans* are, — That the *Samaritans* were most of them descended from the *Cuthæans*, sent to *Samaria* by *Salmaneser*, when he carried the Ten Tribes into Captivity ; — that the *Samaritans* mixed *Pagan* with *Jewish* Rites in their Worship ; — and that the *Samaritans* had consecrated their Temple on Mount *Gerizim* to *Jupiter Olympius*, to avoid the Persecution of *Antiochus*. On these several Reasons there arose an irreconcilable Enmity between the two Nations ; so that, though they would indeed, in Case of Necessity, (*Ver. 8.*) buy or sell, and traffick one with another, as they would also with *Heathens* and *Foreigners*, yet they would not entertain the least Friendship, neither would they receive any Act of Civility one from another. *N. Test. Clagget.*

10 *If thou knewest the gift of God.] i. e.* Though thou art a *Samaritan*, yet if you were sensible what an Opportunity the good Providence of God now puts into your Hands of receiving the greatest Blessing that ever was offered you ; and if you knew who the Person was that asks you to give him a little Water to drink, you would, instead of denying me so small a Kindness, have begged of me, and I would have given you *living Water*. — Our Lord was more concerned to take this Opportunity of instructing the Woman than to assuage his present Thirst ; (*Ver. 34.*) and therefore, after his wonted Manner, he turned the Discourse to spiritual Things, in Phrases alluding to the first Occasion of their talking together. For here he calls the Doctrine of Salvation *living Water*, not explaining himself immediately, but by Degrees, to fix the Woman's Attention the more. But the Woman understood not the Metaphor, but imagined that *Jesus* spake of real Water, as appears by her Answer. *Clarke, Clagget.*

12 *Than our father Jacob.]* Though the *Samaritans* hated the *Jews*, yet they always claimed Kindred with them when the Affairs of the *Jews* were prosperous. But in Truth they were not the Posterity of *Joseph*, or of *Jacob*, as they pretended, but of those mixed Colonies sent from beyond the River *Euphrates* by *Salmaneser*, to plant the Country of *Samaria*, after the Ten Tribes were carried into Captivity, *2 Kings xvii. 24.* See Note on *Ver. 9.*

14 *Shall never thirst.] i. e.* Whoever drinks of the Water which I have to give, shall never thirst more ; but it shall be in him a never-failing Fountain of Comfort and Satisfaction, and shall preserve and exalt him to Immortality and eternal Life, where he shall never more be troubled with these bodily Wants and low Appetites, which in the present State give Men such continual Pain and Uneasiness. *Clarke.*

16 Go, call thy husband.] Before *Jesus* would explain this A. D. 30.
 Matter any further, he thought proper to discover to her how
 great a Prophet he was, by shewing her that he was well ac-
 quainted with the Secret of her evil Life ; thereby to awaken
 her Conscience to acknowledge her Sin, and desire Pardon from
 God through Faith and Repentance, which is the true Refresh-
 ing and Watering of the Soul. *Dio.*

18 Thou hast had five husbands.] From her five Husbands
 she was released by their Death or Divorce ; and she now lived
 with one that was not her Husband ; which she having Reason
 to believe was known to none but God and them two, she could
 not but conclude that this Stranger was a Prophet. So
Dr. Clagget : But *Grotius* conjectures, that, being illegally se-
 parated from her last Husband by an unjust Divorce, she never-
 theless presumed to live with another Man.

20 Our fathers worshipped in this mountain.] The Woman
 perceiving that the Person she was talking with was a Prophet,
 desires him to satisfy her in the great Dispute between the Sa-
 maritans and Jews : Our Temple, says she, is built on Mount
 Gerizim, where we contend that God ought to be worshipped
 with Offerings and Sacrifices. And, to support our Plea, we
 prove, that this is the most ancient Place for Worship : For
 here *Abraham* and *Jacob* built Altars to the Lord, *Gen.* xxiii. 20.
 here the Tabernacle and the Ark of God were long before the
 building of the Temple at *Jerusalem*. But ye say, it is not
 lawful to perform the solemn Worship of God in any Place but
 21 at *Jerusalem*. To this Question our Lord tells the Woman, that
 the Times of the Gospel were now approaching, wherein all
 Divisions and Factions concerning the Place of Worship should
 be taken away ; for the Temples themselves should be de-
 stroyed ; and so the Privilege about which you contend will be
 22 taken from you both. Nevertheless, to satisfy your present
 Question, I must tell you, that *Jerusalem* is the Place which
 God hath appointed for Burnt-offerings and Sacrifices : As for
 you *Samaritans*, when your Ancestors came first into this Land,
 they neither knew the Manner of God's Worship, nor him to
 be the true God, but took him for some petty God of this
 particular Country, *2 Kings* xvii. 16. And though at length
 you have gained by your Neighbourhood to the Jews some
 better Information than your Ancestors for a long Time had,
 you are yet, in both Respects, very ignorant. But the Jews
 have all along had abundantly sufficient Means of knowing both
 whom they worship and how to do it : For God hath honoured
Jerusalem, by raising his Prophets from amongst them, never
 amongst you *Samaritans* ; so that you have no other Means of
 knowing his particular Revelations but by them. And more-
 over,

A.D. over, according to the Promises made to the Fathers, the Saviour of the World was to come of their Lineage, by whom
 30. God intendeth to give a more compleat Revelation of his Will, than ever was yet made. But that which you are most concerned to observe is this, that neither shall the Worship of God be confined to one Place, nor shall it stand at all in Sacrifices and Burnt-offerings; but they only shall be accounted the true Worshippers, who, in what Place soever they are, give their Hearts and Souls entirely to God, to love and obey him in all Things; for that is the Worship which was always most acceptable to the Father; and that Doctrine is already begun to be published, by which so great a Reformation is to be made. Do not wonder at this: For God is a MIND, free from all Mixture of Matter, and infinite in all the Perfections of a spiritual Nature, in Understanding, Freedom, and Goodness: 24 And they who call upon him with Minds purified from Lust and Malice, and from all inordinate Affections; they, I say, worship God so as to do him the most substantial and real Honour; because this Worship is agreeable to the Nature of God, it being the Devotion of the reasonable or spiritual Part of their own Natures, in which alone they are like to God. *Clagget.*

27 *Yet no man said, &c.]* So great was the Reverence and Respect they bore to their Master.

29 *Which told me all things.]* From hence we may suppose, that what is related by the Evangelist here, was not the whole of our Saviour's Conversation with this Woman. Or by *all Things* we are to understand, The most secret Passages of my Life.

32 *I have meat, &c.]* See Note on Ver. 10.

35 *Say not ye, There are yet four months, &c.]* Here we are to suppose, that our Lord pointed towards the People that were coming out of the City toward him, and began by this Time to be in Sight. And the Meaning is: In your common Harvest you usually say after your Seed is sown, four Months hence will come the Harvest, or the Time when you shall reap the Fruit of the Seed sown: But in this spiritual Harvest it is otherwise; for the Seed of the Word sown in the Heart of the Woman of Samaria in your Absence, hath made the Samaritans already ripe for the Harvest. If this Paraphrase be allowed, we have not the least Hint of the Time of the Year when this was spoken, but only an Allusion to a known Jewish Proverb of the usual Distance between Seed-time and Harvest. *Whitby, Whiston.*

36 *And he that reapeth, &c.]* And for labouring in this Work, you shall be largely rewarded by the Lord of the Harvest, not only in the Wages you shall receive for yourselves,

but also by the inexpressible Satisfaction of having gathered A D. *so many Men* into the Kingdom of Heaven as you do. And 30. this Happiness will be so much the greater, because in the Life to come you shall all meet together, both you that are to labour for the Conversion of Mankind, and those that have already taken Pains before you to prepare them for it; and shall all rejoice for ever in the Good which by your Means

37 God hath done amongst Men. For you must know, that others before you have been greatly instrumental to make Way for the Success of your Labours, by preparing the World to receive the Doctrine of Salvation. And especially my own Preaching before-hand will make your Labour easy. So that

38 herein is that Proverb true: *One soweth, and another reapeth.* This therefore I tell you for your Encouragement, that when I send you to preach the Gospel, you will be gladly received by all those, who by the Writings of the Prophets, and the Labours of other good Men that have been in the World, and especially by my own Preaching before you, are disposed to Faith and Piety. And 'tis so great a Matter to be prepared for the Gospel by an honest and pious Disposition, that when you have to do with such, you will find the Work is more than half done to your Hands: So that *other Men laboured, and ye are entred into their Labours.*

Here note, It is usual with the Prophets to express the Time past when 'tis plain they mean the Time to come; and this to signify the Assuredness of the Event. *Clagget, Clarke.*

40 *He abode there two days.*] He abode there so long, that he might not condemn Persons so desirous to learn of him; he said no longer, that he might not neglect the Jews, or seem to prefer the Samaritans before them. *Whitby.*

42 *This is the Christ, the Saviour of the world.*] i. e. The Messiah, to whom the gathering of the People should be, Gen. xlix. 10.

A.D.

30.

C H A P. XI.

MATTH. iv. ver. 13. MARK i. ver. 14, 15.

LUKE iv. ver. 14. to ver. 31. JOHN iv. ver. 44.
to the end.

Jesus *preaches at Nazareth, and is admired*, ver. 5.
But the greater Part despise him for the Mean-
ness of his Parentage, ver. 11. *And have there-*
fore the Means of Grace withdrawn from them,
 ver. 14. *Jesus leaves Nazareth, and cures a*
Nobleman's Son, ver. 20.

1 AND Jesus returned in the power of the Spirit in- ^{Luke iv.}
 to Galilee, preaching the gospel of the kingdom ¹⁴
 of God, ^{Mar. i. 14}

2 And saying, The time is fulfilled; and the king- ¹⁵
 dom of God is at hand: Repent ye, and believe the
 gospel. ^{Luk. iv.}

3 And there went out a fame of him through all the ¹⁴
 region round about.

4 And he taught in their synagogues, being glorified ¹⁵
 of all.

5 And he came to Nazareth, where he had been ¹⁶
 brought up: and, as his custom was, he went into the
 synagogue on the sabbath-day, and stood up for to read.

6 And there was delivered unto him the book of the ¹⁷
 prophet Esaias; and when he had opened the book, he
 found the place where it was written,

7 The Spirit of the Lord *is* upon me, because he has ¹⁸
 anointed me to preach the gospel to the poor, he hath
 sent me to heal the broken-hearted, to preach deliverance
 to the captives, and recovering of sight to the blind, to
 set at liberty them that are bruised,

8 To preach the acceptable year of the Lord. ¹⁹

9 And he closed the book, and gave *it* again to the ²⁰
 minister, and sat down: and the eyes of all them that
 were in the synagogue were fastened on him.

10 And he began to say unto them, This day is this ²¹
 scripture fulfilled in your ears.

11 And all bare him witness, and wondred at the ²²

gracious words which proceeded out of his mouth. And A. D.
they said, Is not this Joseph's son? 30.

23 12 And he said unto them, Ye will surely say unto
me this proverb, Physician, heal thyself: Whatsoever we
have heard done in Capernaum, do also here in thy
country.

24 13 And he said, Verily, I say unto you, No prophet
is accepted in his own country.

25 14 But I tell you of a truth, many widows were in
Israel in the days of Elias, when the heaven was shut up
three years and six months, when great famine was
throughout all the land:

26 15 But unto none of them was Elias sent, save unto
Sarepta, a city of Sidon, unto a woman that was a widow.

27 16 And many lepers were in Israel in the time of Eli-
seus the prophet; and none of them was cleansed, saving
Naaman the Syrian.

28 17 And all they in the synagogue, when they heard
these things, were filled with wrath,

29 18 And rose up, and thrust him out of the city, and
led him unto the brow of the hill, (whereon their city
was built) that they might cast him down headlong.

30 19 But he passing through the midst of them, went
Mat. iv. 13 his way, and leaving Nazareth, came again into Cana
Jo. iv. 44 of Galilee, where he made the water wine.

45 20 Then when he was come into Galilee, the Gali-
leans received him, having seen all the things that he
did at Jerusalem at the feast: for they also went unto the
feast.

46 21 And there was a certain nobleman, whose son was
sick at Capernaum.

47 22 When he heard, that Jesus was come out of Ju-
dæa into Galilee, he went unto him, and besought him
that he would come down, and heal his son: for he was
at the point of death.

48 23 Then said Jesus unto him, Except ye see signs
and wonders, ye will not believe.

49 24 The nobleman saith unto him, Sir, come down
ere my child die.

50 25 Jesus saith unto him, Go thy way, thy son liveth.
And the man believed the word that Jesus had spoken un-
to him, and he went his way.

26 And

A.D. 26 And as he was now going down, his servants met 51
 30. him, and told *him*, saying, Thy son liveth.

27 Then enquired he of them the hour, when he be- 52
 gan to amend; and they said unto him, Yesterday at the
 seventh hour the fever left him.

28 So the father knew that *it was* the same hour, in 53
 the which Jesus said unto him, Thy son liveth; and
 himself believed, and his whole house.

29 This *is* again the second miracle *that* Jesus did, 54
 when he was come out of Judæa into Galilee.

ANNOTATIONS.

Ver. 1 *In the power of the Spirit.*] Under the powerful
 Guidance of the Holy Ghost, which now stirred him up to en-
 ter upon his prophetick Office. St. Luke useth this Expression,
 because he is now about to relate how *Christ* began to shew
 himself powerful in his Miracles, so that the Fame of him went
 all about the Country.

4 *In their synagogues.*] In every City or Town where there
 were ten Men of Rank and Fashion, *i. e.* ten Men versed in
 the Study of the Law, which Number was held to be a lawful
 Congregation, there was built a *Synagogue*: And according to
 the Number of such Men, and Populoumess of the Place, they
 increased the Number of the Synagogues sometimes to a very
 great Multitude. We are told, there were twelve Synagogues
 in *Tiberias*, and four hundred and eighty in *Jerusalem*.

The Synagogues consisted of two Parts, the Chancel and the
 Church. The Chancel they called *the Temple*: and it stood
 Westward, as did the *Sanctum Sanctorum* in the Tabernacle and
 the Temple. And in this they put the Ark or Chest, (for every
 Synagogue had one) in which they laid up the Book of the
 Law. In the Body of the Church the Congregation met, and
 prayed and heard the Law; and the Manner of their Sitting
 was thus: The Elders sat next the Chancel, with their Faces
 down the Church; and the People sat one Form behind an-
 other with their Faces up the Church toward the Chancel and
 the Elders. Between the People and the Elders thus facing one
 another, there was a Space where there stood the Pulpit, where
 the Law was read and Sermons made unto the People.

Their Synagogue Days, or the Times of their publick
 Prayers there, were three every Week, (setting Holidays aside)
 namely on the Sabbath, and on the second Day of the Week,
 which

which answereth to our *Monday*; and on the fifth Day, which A. D. is our *Thursday*. 30.

Those who ruled, or had Office in the Congregation, were these Two: *First, The Ruler of the Synagogue*; he had the chief Care of Affairs there, that nothing should be done indecent or disorderly; see *B. III. Ch. xi. 73.* he gave Warning when the Reader should begin to read, and when the People should answer, *Amen*; and took Care of Things of the like Nature, that conduced to the Regulating of the Service and of the Synagogue. *Secondly, The second Officer was Angelus Ecclesiae, The Minister of the Congregation, (Ver. 9)* who laboured in the Word and Doctrine, being the constant Minister of the Synagogue, to pray, preach, keep the Book of the Law, appoint the Readers of it, and to oversee that they read aright; and from hence he was called *ἑπιστάτης* or *Overseer*.

It may here be asked, upon what Ground and Permission *Christ*, who had hitherto lived as a private Mechanick, was suffered to preach in the Synagogues. Was it used among the *Jews*, that Mechanicks and Tradesman might preach if they would thrust themselves upon it? No, there was no such Custom in the Nation: No Person of any other Tribe, but that of *Levi*, (which from the Beginning was set apart for the publick Ministry to attend upon the Altar at *Jerusalem*, and to teach the People up and down the Nation, *Deut. xxxiii. 10.*) was admitted to this publick Employment of Teaching and Preaching, but he was first ordained by Imposition of Hands by Men themselves ordained.

But if any Man came in the Spirit of a Prophet, and preached under that Character, he found Admittance under that Character: but yet there was not Immunity and Liberty for any to become Preacher upon that Term, and so to continue; but the *Sanhedrim* was to judge concerning false Prophets; and he that was not a Prophet, and yet would be preaching as a Prophet, did it at his own Peril. This then was that that procured our Saviour Liberty to preach in every Synagogue where he came, because he came not only in the Name, but also in the visible Power and Demonstration of a Prophet, doing such wondrous Signs and Miracles as that his prophetick Call could not be denied, but *he was glorified of all. Lightfoot.*

7 *To preach the gospel to the poor.*] The Gospel was to be preached indifferently to all Men, but the Poor and Humble in Spirit were the only Persons that were disposed to receive it,

— *To heal the broken hearted.*] *i. e.* Those who are so pierced in Heart and contrite in Spirit for their Sins as to repent and turn from them. *To preach deliverance to the captives, i. e.* To the *Jews* in Bondage to the Law, *Gal. iv. 9.*
to

A. D. to both Jew and Gentile under Captivity to the Law of Sin,
 30. Rom. vii. 23. *And recovering of sight to the blind, Jews and Pharisees, who had Eyes and saw not, and the blind Gentiles, Rom. ii. 19. To set at liberty those that are bruised, with the Chains of their Sins. Whitby.*

8 *The acceptable year of the Lord.*] *i. e.* The Year or Time of Grace and Reconciliation, in which God hath shewed himself propitious, and hath declared his Good-will towards Mankind. The Expression alludeth to the Proclaiming of the Year of the Jubilee, that welcome Year to poor Wretches that were in Debt, Decay and Servitude. *Dio, Lightfoot.*

9 *And he closed the book.*] The Manner of Writing among the Jews was not on Parchment or Papers sewed together, as we now use, but on one continued Page or long Roll, and that folded or rolled up about a Stick to save it from Dust or any other Harm. He therefore that was to read unrolled it, till he came to the Place where he was to read, and this was *ἀναπύξαι*, *to open*, (Ver. 6.) or rather *to unfold it*: and when he had done reading he did *πύξαι* *close or roll it up again*, and gave it to the Minister of the Synagogue. See Note on Ver. 4. *Hammond, Whitby.*

11 *Wondred at the gracious words.*] *i. e.* Were astonished at the Wisdom and Authority with which he spake, and at the Excellency of his Doctrine. Nevertheless were offended at the Meanness of his Parentage and Education: And this Prejudice prevailed against the Conviction of their Reason, so that they believed him not. *Clarke.*

12 *Physician, heal thyself.*] An ordinary Proverb, which signifies a Man that pretends to do Cures abroad, but is able to do none at home. And Jesus, by supposing the People of Nazareth to apply this Proverb to him, represents them thus speaking,—“Why do you not respect those that are nearest allied to you more than Strangers? For you have wrought many Miracles in other Places, but here you work none: Whereupon you are not nor can you expect to be so much honoured and respected here as you are elsewhere.” To this Jesus answers, *No Prophet is accepted in his own Country*, 18 *i. e.* Truly you deceive yourselves, for though I should work more Miracles amongst you, yet would ye not believe me. For as long as you will judge of Things by outward and temporal Considerations, no Conviction can be strong enough to conquer your unreasonable Prejudices. No Prophet was ever esteemed so much in his own Country, where either the Meanness of his Family, or some other such worldly Respect, prejudiced People against him, as among Strangers, who judged of him only by his Doctrine and Works. And therefore, though
 I have

76 *The FOUR GOSPELS, &c. B. I.*

I have done many mighty Works in many other Places, yet it A. D.
does not seem agreeable to the divine Wildom that I should do 30.
so many here. *Dio, Hammond, Clarke.*

17 *Were filled with wrath.*] When they heard *Christ* declaring them unworthy of the Benefit of those Miracles which he had done at *Capernaum*; and by the Instances of the *Sidonian* Widow, and *Naaman* the Syrian, plainly intimating, that this Gospel should chiefly be received among the *Gentiles*, they in a furious Zeal seek to destroy him: But he, by passing unseen through the Midst of them, or restraining their Violence, gave an Instance of his divine Power. *Whitby.* See *Lightfoot*, and *B. II. Ch. iv. 24. Note.*

21 *A certain nobleman.*] Or Officer of the King, supposed to be *Chuxa*, *Herod's* Steward. See *Lightfoot.*

23 *Except ye see signs, &c.*] A severe Reproof on the *Galileans*, because of their Incredulity; as much as if *Jesus* had said, Ye *Jews* follow me in Hopes of seeing Signs and Wonders; and nothing but the most astonishing Miracles will convince or work upon you. The *Baptist's* Testimony of me, the Excellency and Holiness of my Doctrine ye regard not, nor are moved by either of these Considerations to become wise and good. *Dio, Clarke, Grotius.*

27 *The fever left him.*] *i. e.* He did not begin to amend, but recovered all at once. *Grotius, Clagget.*

*The END of the FIRST BOOK, and of the First
Year of our Lord's Ministry.*

THE

THE FOUR GOSPELS

HARMONIZ'D, &c.

BOOK II.

CHAP. I.

MATTH. iv. ver. 13. *to the end, and Chap. viii.*
ver. 14. *to ver. 18.* MARK i. ver. 16. *to 40.*
LUKE iv. ver. 31. *to the end, and Chap. v. to*
ver. 12.

Jesus dwelleth at Capernaum, ver. 1. Calleth Peter and Andrew, James and John; and by a miraculous Draught of Fishes prefigures the Success of their future Ministry, ver. 6. Heals a Man possessed, and Peter's Mother-in-Law, and others, ver. 23. Preaches throughout Galilee, ver. 40.

1 **A**ND he came down to, and dwelt in, Capernaum, a city of Galilee, which is upon the sea-coast, in the borders of Zabulon and Nephthali: Luke iv. 31
Mat. iv. 13

2 That it might be fulfilled which was spoken by Esaias the prophet, saying,

3 The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Jordan, Galilee of the Gentiles:

4 The people which sat in darkness, saw great light: and to them which sat in the region and shadow of death, light is sprung up.

5 From

Matt. iv. 78 *The FOUR GOSPELS* B. II.

- 17 5 From that time Jesus began to preach, and to say, A.D.
Repent, for the kingdom of heaven is at hand. 31.
- Luk. v. 1 6 And it came to pass, that as the people pressed up-
on him to hear the word of God, he stood by the lake of
Gennesareth,
- 2 7 And saw two ships standing by the lake : but the
fishermen were gone out of them, and were washing
their nets.
- 3 8 And he entred into one of the ships, which was Si-
mon's, and prayed him, that he would thrust out a little
from the land ; and he sat down, and taught the people
out of the ship.
- 4 9 Now when he had left speaking, he said unto Si-
mon, Launch out into the deep, and let down your nets
for a draught.
- 5 10 And Simon answering said unto him, Master, we
have toiled all the night, and have taken nothing : never-
theless at thy word I will let down the net.
- 6 11 And when they had this done, they enclosed a
great multitude of fishes, and their net brake.
- 7 12 And they beckened unto *their* partners, which
were in the other ship, that they should come and help
them. And they came, and filled both the ships, so
that they began to sink.
- 8 13 When Simon Peter saw *it*, he fell down at Jesus
knees, saying, Depart from me, for I am a sinful man,
O Lord.
- 9 14 For he was astonished, and all that were with him,
at the draught of the fishes which they had taken.
- 10 15 And so *was* also James and John, the sons of Ze-
bedee, which were partners with Simon. And Jesus
said unto Simon, Fear not : from henceforth thou shalt
catch men.
- 11 16 And when they had brought their ships to land,
Mat.iv.18 Jesus walking by the sea of Galilee saw Simon, and An-
Mar.i.16 drew his brother, casting a net into the sea.
- 17 17 And Jesus said unto them, Come ye after me, and
I will make you to become fishers of men.
- 18 18 And straightway they forsook their nets, and fol-
lowed him.
- 19 19 And when he had gone a little further thence, he
Mat.iv.21 saw James, *the son of Zebedee*, and John his brother, in
a ship

A.D. a ship with Zebedee their father, mending their nets.

31. 20 And straightway he called them : and they left 20
their father Zebedee in the ship with the hired servants,
and forsook all, and followed him.

21 And they went into Capernaum, and straightway 21
on the sabbath-day he entred into the synagogue and taught.

22 And they were astonish'd at his doctrine : for his Lu.iv. 32
word was with power ; for he taught them as one that Mar.i.22
had authority, and not as the Scribes.

23 And in the synagogue there was a man which had Lu.iv. 33
a spirit of an unclean devil, and cried out with a loud
voice,

24 Saying, Let us alone ; what have we to do with 34
thee, thou Jesus of Nazareth ? Art thou come to destroy
us ? I know thee who thou art, the Holy One of God.

25 And Jesus rebuked him, saying, Hold thy peace, 35
and come out of him. And when the devil had thrown Mat.i. 26
him in the midst, and torn him, and cried with a loud
voice, he came out of him, and hurt him not.

26 And they were all amazed, insomuch that they 27
questioned among themselves, saying, What a word is Lu.iv. 36
this ? What thing is this ? What new doctrine is this ?
for with authority and power commandeth he even the
unclean spirits, and they do obey him.

27 And immediately his fame spread abroad through- Mar.i.28
out all the region round about Galilee.

28 And forthwith when they were come out of the 29
synagogue, they entred into the house of Simon and An-
drew, with James and John.

29 But Simon's wife's mother lay sick of a fever, and 30
anon they tell him of her, and besought him for her. Lu.iv. 38

30 And he came, and stood over her, and took her 39
by the hand, and rebuked the fever, and list her up, Mar.i.31
and immediately the fever left her ; and she arose and Mat.viii.
ministred unto them. 15

31 And at even, when the sun did set, they brought Mar.i.32
unto him all that were diseased, and them that were pos-
sessed with devils.

32 And all the city was gathered together at the 33
door.

33 And he laid his hands on every one of them and Lu.iv.40
healed them, and cast out the spirits with his word ; Mat.viii.

34 And 16

- 41 34 And devils came out of many, crying and saying, A. D.
Thou art Christ, the Son of God. And he rebuking 31.
them suffered them not to speak: for they knew that he
Mat. viii. was Christ.
- 17 35 That it might be fulfilled which was spoken by
Esaïas the prophet, saying, Himself took our infirmities,
and bare our sicknesses.
- Mar. i. 35 36 And in the morning, rising up a great while before
day, he went out and departed into a solitary place, and
there prayed.
- 36 37 And Simon, and they that were with him, fol-
Lu. iv. 42 lowed after him, and came unto him;
- Mar. i. 37 38 And when they had found him, they said unto
Lu. iv. 42 him, All men seek thee, and *they* stayed him that he
should not depart from them.
- Mar. i. 38 39 And he said unto them, Let us go into the next
Lu. iv. 43 towns; *for* I must preach the kingdom of God to other
cities also: for therefore am I sent.
- Mat. iv. 23 40 And Jesus went about all Galilee, teaching in their
synagogues, and preaching the gospel of the kingdom,
and healing all manner of sickness, and all manner of dis-
ease among the people.
- 24 41 And his fame went throughout all Syria, and they
brought unto him all sick people, that were taken with
divers diseases and torments, and those that were possessed
with devils, and those that were lunatick, and those that
had the palsy, and he healed them.
- 25 42 And there followed him great multitudes of
people from Galilee, and from Decapolis, and from Je-
rusalem, and from beyond Jordan.

ANNOTATIONS.

Ver. 3. *The land of Zabulon, &c.] Galilee was divided into Lower and Higher Galilee. Nazareth was in Lower Galilee, in the Tribe of Zabulon; and Capernaum in the Higher Galilee, in the Tribe of Nephthali, which was called Galilee of the Gentiles, as being partly inhabited by Egyptians, Arabians and Phœnicians. And St. Matthew, by observing that our Saviour's Habitation in those Tribes remarkably accomplished a Prophecy of Ysaiah, intimates, that those Parts which God at the first had made contemptible, (for in the Coasts of Zabulon and Nephthali*

A.D. *thali* the Captivity had first begun, 2 *Kings* xv. 29.) he would
31. afterwards make *glorious*, because they should receive the
 greatest Light of the Gospel, and most of the Presence of the
Messiah: The not understanding of which Passage, and others
 following it, very much confounded the *Jews*, who little ima-
 gined that the *Messiah*'s chief Residence should be in *Galilee*.
 See *Lightfoot*, *Whitby*, *Clarke*, *Echard*, *Mede*.

5 *From that time, &c.*] There are two *Æra*'s from which
 the Preaching of our Lord is dated. *First*, From *John*'s Im-
 prisonment. *Secondly*, From his now coming into *Galilee*, in-
 to those Parts where the Captivity had first begun, and where
 it was foretold that Comfort and Appearance of Redemption
 should first begin also. *John* had been in Prison for some Time,
 (see *Ch.* ix. 16.) for *Christ* since that had come out of *Judea*,
 been in *Samarina*, travelled in *Galilee*, and been refused at *Na-*
zareth. See *Lightfoot*.

6 *And it came to pass, &c.*] There is a seeming Difference
 in the Accounts the Evangelists give of this Story. *Matthew*
 and *Mark* altogether omit the miraculous Draught of Fishes,
 and represent *Simon* and *Andrew* casting a Net into the Sea,
 and the Sons of *Zeb-dee* mending their Nets, when they re-
 ceived the Call of *Jesus* to follow him. *Luke* makes no Men-
 tion of *Andrew*, and grounds their Readiness to follow him
 on the Miracle they had just been Eye-witnesses of. But these
 Differences will be easily reconciled by placing the Story in
 the following Order. St. *Luke* supplies what was not told by
 the other Evangelists: And he tells us, that *Jesus*, to avoid
 the Croud of People that pressed upon him to hear the Word
 of God, enters into a Ship that belonged to *Simon*, and from
 thence taught the People. Afterwards he bids *Simon* launch
 out into the Deep, and let down his Net for a Draught. For
 his Design was to work a Miracle, that his Doctrine might
 make the deeper Impression on those he had been preaching
 to. *Simon* obeys, but with some Reluctance, having toiled all
 Night, the proper Time of Fishing, to no Purpose. But the
 Success was so truly miraculous, (for this Draught filled both
 his and the Sons of *Zeb-dee*'s Ship) that they are all struck with
 Amazement; and *Peter* in particular is afraid to follow him, or
 to be with him. But *Christ* bidding him not to be afraid, they
 drew their Ships to Land. And I place their Call subsequent
 to this Transaction; and imagine, that after they came to
 Shore, and had disposed of their Fish in a proper Manner for
 Sale, they betook themselves to the cleansing and preparing
 their Nets for a future Opportunity. And here comes in
Matthew's and *Mark*'s Account. For while *Peter* and *Andrew*
 were casting their Net in the Sea, i. e. were washing it of the

Filth it contracted in the late Draught, they received the Call A. D. in the same Words that *Jesus* made use of to *Peter* in the Ship. 31.
 Going a little further, they see *James* and *John* mending their *Nets*, which we are told were broke through by the Multitude of *Fishes* they inclosed. They likewise readily obey the Call of *Jesus*, and undoubtedly the Miracle they had just seen conducted thereto.

The Objection that is raised on *St. Luke's* making no Mention of *Andrew* is trifling: since 'tis manifest, that *St. Matthew* and *St. Mark* expressly say, that *Andrew* was with *Peter*, though *Simon* only is mentioned by *St. Luke*, because *Christ* then spake only to him.

But there is another Objection still behind, which must by no means pass unheeded. *St. Matthew* and *St. Mark* place the two Miracles done in *Capernaum*, viz. the casting out a Devil in the Synagogue, and healing *Peter's* Wife's Mother; after the Calling of *Peter* and the other Fishers, but *St. Luke* before.

To this we answer, *First*, That the Method here observed is just, because *St. Mark*, immediately after he hath related the Calling of the Disciples, saith, And they, i. e. *Christ* and these Disciples now called, went into *Capernaum*, Ver. 21. And *St. Matthew*, in placing the healing of *Peter's* Mother-in-Law (which was one of the Miracles mentioned) so very far after the Story of the Disciples called, doth also confirm this Method, that it was not before. *Secondly*, There is a very probable Reason to be assigned why *St. Luke* places the Calling of these Disciples after the Miracles above mentioned, though it happened before them, viz. Because he is the only Evangelist that gives us a particular Account of the Ingratitude of the *Nazarenes*: And therefore, as soon as he had given us the Reason why *Christ* refused to work any Miracles in his own Town of *Nazareth*, he presently sets down those which he did in *Capernaum*, by the one Story to set off the other the more, to shew what *Nazareth* had lost by what *Capernaum* had gained.

Thus these manifold Disagreements, that some pretend to observe in the several Relations of the same Story by the several Evangelists, are easily reconciled; and they are so far from being a just Objection against the Truth of their History, that it is rather a Proof and Confirmation of it. For 'tis an Argument that the Evangelists did not confer together in the writing of their Histories, and that they did not copy or transcribe from one another; but that every one of them reported the Story he wrote in such a Manner as he himself remembered it to have been, and with such Circumstances as he took most Notice of.

22 They were astonished at his doctrine.] See B. II. Ch. VII. Ver. 33. N.

A.D. 25 *Jesus rebuked him.*] Because he would not suffer him
 31. further to proclaim him to the World; chusing rather to im-
 plant Faith in the Minds of his Disciples by moral Arguments,
 and the pleasing Demonstrations of the Spirit, than to be ma-
 nifested by the Conviction and forced Testimonies of accursed
 and unwilling Spirits: And moreover proposing to his Fol-
 lowers an Example of Humility, not to be fond of Honour and
 Applause.

31 *Possessed with devils.*] Dr. Lightfoot gives two Reasons
 why *Judea* then especially abounded with such Persons: *First*,
 Because they were then advanced to the very Height of Im-
 piety. *Secondly*, Because they were then strongly addicted to
 Magick; and so, as it were, invited evil Spirits to be familiar
 with them. And it seems strange to find Men at this Distance
 of Time questioning the Truth of that which neither *Pharisees*
 nor *Sadducees* then doubted of, or ever did object against the
 Pretensions of *Christ* or his Apostles to cast them out. And
 both *Josephus* and the *Acts of the Apostles*, Chap. xix. 13, 14-
 speak positively of *Jewish* Exorcists. *Whitby.*

35 *Himself took our infirmities.*] This is one of those Places
 from which Interpreters conclude a Prophecy is said to be ful-
 filled only by way of Accommodation, though not according to
 the Intention of the Prophet: But I conceive without just
 Ground. For the *Jews* themselves did think this Passage of
 the Prophet related to the Curing of their Diseases, as well as
 procuring Remission of their Sins: For thus they speak, *The*
Name of the Messiah is the Leper of the House of Rabbi; as it is
written, Surely, he bore our Infirmities. And seeing *Christ* by
 healing our Diseases took away the temporal Punishment of our
 Sins, and said to some of them he healed, *Thy Sins be forgiven*
thee, why might not this Prophecy be twice fulfilled, when by
 taking away their Diseases he took away the temporal Punish-
 ment of their Sins; and when by suffering on the Cross he
 procured a full Remission of the Guilt of their Impieties?
Whitby.

C H A P II.

MATTH. viii. ver. 2. to ver. 14. MARK i. ver. 40. to the end; and Chap. ii. to ver. 23. LUKE v. ver. 12. to the end.

Jesus heals a Leper, ver. 1. Cures one sick of the Palsy; and proves his Power of forgiving Sins, ver. 9. Calls Matthew; and vindicates himself from the Charge of keeping ill Company, ver. 23. The Disciples not fasting defended, ver. 29.

Luke v.

12 1 **A**ND it came to pass, when he was in a certain city, behold, a man full of leprosy, who seeing Mar.i.40 Jesus, came to him, and fell on his face, and worshipped Mat. viii. 2 him, and besought him, saying, Lord, if thou wilt, thou canst make me clean.

Mar.i.41 2 And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean.

42 3 And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.

43 4 And he strictly charged him, and forthwith sent him away;

44 5 And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded for testimony unto them.

45 6 But he went out, and began to publish it much, Lu.v. 15 and to blaze abroad the matter; and so much the more went there a fame abroad of him, and great multitudes came together to hear and to be healed by him of their infirmities;

Mar.i.45 7 Inasmuch that Jesus could no more openly enter Lu.v. 16 into the city, but withdrew himself into the wilderness, and prayed.

Mar. ii. 1 8 And again he entered into Capernaum, after some days, and it was noised that he was in the house.

2 9 And straightway many were gathered together, in-somuch that there was no room to receive them, no not so

A. D. so much as about the door : and he preached the word
31 unto them.

10 And as he was teaching, there were Pharisees and 17
 doctors of the law sitting by, which were come out of
 every town of Galilee, and Judæa, and Jerusalem ; and
 the power of the Lord was *present* to heal them.

11 And behold, men came unto him, bringing in a 18
 bed one sick of the palsy, which was born of four : and Mark ii.
 they sought means to bring him in, and to lay *him* be- 3
 fore him.

12 And when they could not come nigh unto him for 4
 the press, nor find by what way they might bring him in, Lu. v. 19
 because of the multitude, they went upon the house-top,
 and uncovered the roof where he was :

13 And when they had broken *it* up, they let down Mar. ii. 4
 through the tiling the bed wherein the sick of the palsy Lu. v. 19
 lay, into the midst before Jesus.

14 When Jesus saw their faith, he said unto the sick Mar. ii. 5
 of the palsy, Son, be of good cheer, thy sins be forgiven Matt. ix.
 thee. 2

15 And behold, certain of the Scribes and Pharisees 3
 began to reason within themselves, saying, Who is this Lu. v. 21
 which speaketh blasphemies ? Who can forgive sins but
 God alone ?

16 And immediately when Jesus perceived in his Mar. ii. 8
 spirit, that they so reasoned within themselves, he said Mat. ix. 4
 unto them, Why reason ye these things in your hearts ?
 Wherefore think you evil in your hearts ?

17 For whether is it easier to say to the sick of the pal- Mark ii,
 sy, Thy sins be forgiven thee, or to say, Arise, and take 9
 up thy bed and walk ?

18 But that ye may know that the Son of man hath 10
 power on earth to forgive sins, (he saith to the sick of the
 palsy)

19 I say unto thee, Arise, and take up thy bed, and 11
 go thy way into thine house.

20 And immediately he rose up before them, and took Lu. v. 25
 up that whereon he lay, and went forth before them all, Mar. ii. 12
 and departed to his own house, glorifying God.

21 But when the multitude saw it, they marvelled, Mat. ix. 8
 and were all amazed, and glorified God, which had Mar. ii. 12
 given such power unto men, and were filled with fear, Lu. v. 26

saying, We never saw it on this fashion, we have seen A. D. strange things to day. 31.

27 22 And after these things he went forth again by the
Mar.ii.13 sea side, and all the multitude resorted unto him, and he taught them.

14 23 And as he passed by he saw a publican named Levi,
Lu.v. 27 *the son* of Alpheus, sitting at the receipt of custom ; and he said unto him, Follow me.

28 24 And he left all, rose up, and followed him.

29 25 And Levi made him a great feast in his own house :
Mar.ii.15 and it came to pass, that as Jesus sat at meat, behold, a
Matt. ix. great company of publicans and sinners came and sat down
10 with him and his disciples, for they were many, and followed him.

Mar.ii.16 26 And when the Scribes and Pharisees saw him eat
Lu.v. 30 with publicans and sinners, they murmured against and
Matt. ix. said unto his disciples, Why eateth your master, *and*
11 why do ye eat and drink with publicans and sinners ?

12 27 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 28 But go ye and learn what that meaneth, I will have mercy, and not sacrifice : for I am not come to call the righteous, but sinners to repentance.

Mar.ii.18 29 And the disciples of John and of the Pharisees used
Lu.v. 33 to fast ; and they come and say unto him, Why do the disciples of John and of the Pharisees fast often, and make
Mat. xix. prayers, but thy disciples fast not, but eat and drink ?

15 30 And Jesus said unto them, Can the children of
Mar.ii.19 the bride-chamber mourn *and* fast, while the bridegroom is with them ? as long as they have the bridegroom with them they cannot fast.

20 31 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

Lu.v. 36 32 And he spake also a parable unto them, No man
Mark ii. putteth a piece of a new garment upon an old : if otherwise,
21 wise, then both the new maketh a rent, and the piece that was *taken* out of the new agreeth not with the old, *but* taketh away from the old, and the rent is made worse.

Lu.v. 37 33 And no man putteth new wine into old bottles :
else

A. D. else the new wine will burst the bottles, and be spilled,
 31. and the bottles shall perish.

34 But new wine must be put into new bottles, and 38
 both are preserved.

35 No man also having drunk old wine, straightway 39
 desireth new: for he saith the old is better.

ANNOTATIONS.

Ver. 1. *In a certain city.*] The Talmudists distinguish between a great City, a walled Town, and a Village. That was called a *great City*, in which there were ten Men to be the Elders of a Synagogue; (see B. I. Ch. xi. 4. N.) every Place that afforded not so many was a Village. Into such Cities, and even into the Synagogue of such a City, a Leper might come: But under these Conditions and Limitations, *viz.* He was to sit in a Place apart, ten Hands high and four Cubits broad, and was to come in first, and go out last. But into Cities encompassed with Walls, a Leper might not come.

This Leper came to *Jesus*, *bowing down with his Face to the Earth*, saith St. Luke; *worshipping*, saith Matthew; *bending his Knee*, Mark; Expressions of the same Signification, and denote a suppliant Posture. For the *Jews* paid civil Adoration both to *Kings* and *Prophets*, either by *bending of the Knee*, or by *Prostration*, or by falling down before them. So *Abigail* fell down before *David*, and bowed herself to the Ground, 1 Sam. xxv. 23, 41. See likewise 2 Sam. i. 2. 2 Kings i. 13. Dan. ii. 46. Whence I conclude, that the Adorations given to our Blessed Saviour by those *Jews* and *Gentiles*, who knew nothing of his Divinity, could be no Argument of his divine Nature, but rather were paid to him as the *Messias*, or as a *Prophet*, or as the *King of Israel*. *Lightfoot, Whitby.*

2 *Touched him.*] Our Lord violated not the Law, either by touching the Leper here, or the Bier of the Dead; (see Ch. viii. of this Book, Ver. 17.) for as the Effect wrought upon both demonstrated, that the God who gave these Laws approved both these Actions, they being done by the *Finger of God*; so was it a received Rule among the *Jews*, That a *Prophet* might vary from or even change a *Ritual Law*. So *Elijah* and *Elishab* both took a dead Child in their Arms. *Whitby, Grotius.*

— *I will.*] Here shines forth the divine Power of *Christ*, that he could do so great Things only by his Command. So *Moses* says the World was created by God, saying *Let there be Light, and there was Light.* See *Grotius.*

5 See thou say nothing to any man.] viz. That thou wast A. D. healed by me, till thou hast offered thy Gift to the Priest, and 31. he, by receiving it, hath owned thee to be clean from thy Leprosy, lest they hearing that thou wast cleansed by me, should, out of Envy to me, refuse to own that thou wast cleansed. See Grotius.

10 Doctors of the law.] i. e. Scribes ; for Scribes and Doctors were convertible Terms ; and so were Scribes and Lawyers. And the Concourse of these Doctors was occasioned partly by Christ's Peregrination throughout their Synagogues of Galilee, where they were Eye and Ear-witnesses of his Works and Words, and partly by that Fame that was now spread of him through all the Countries thereabouts : And Christ, in this great Concourse of such learned, prying, and captious Men, doth mightily shew forth his Power of healing, for the Power of the Lord was present to heal them, (i. e. those that came to be healed of their Infirmities, not the Pharisees and Lawyers) that by such Demonstrations he might convince them that he was the Messiah. Lightfoot, Grotius.

12 They went upon the house-top, and uncovered the roof where he lay.] For the understanding of this Passage the Reader must be acquainted with the Method of building used in the Eastern Countries. Their Houses were low built, and flat roofed, and surrounded with a Battlement about a Foot high. Before you enter any of their principal Houses you first pass through a Porch or Gate-way, with Benches on each Side : From hence you are received into the Court, which lies open to the Weather. This Part of the House is allotted for the Reception of large Companies, being also called the Middle of the House ; and so far literally answering to the τὸ μέσον of St. Luke. (which we translate into the midst, Ver. 13.) It is probable, that the Place where our Saviour and the Apostles were frequently accustomed to give their Instructions might have been in the like Situation.

It was usual in the Summer Season, and upon all Occasions when a large Company was to be received, to have the Court shelter'd from the Heat or Inclemency of the Weather by a Veil, which, being expanded upon Ropes from one Side of the Parapet-wall to the other, might be folded or unfolded at Pleasure.

This being premised, we may easily understand the Passage before us. The Paralytick is carried to the House-top, which we have observed was always flat, by Stairs, which were sometimes placed in the Porch, sometimes at the Entrance into the Court. There they uncovered the Roof, ἀνερέψαντες τὴν στέγην ; Where στέγη will denote, with Propriety enough, any Kind of Covering,

A. D. Covering, the Veil which has been mentioned; and ἀνοίγειν will signify nothing more than the Removal of such Covering. 31. By Ἐξορξάντες, which we render *breaking up*, but St. Jerom *patrescentes*, we are to understand a further laying of it open, by breaking or plucking up the Posts, Ballustrades, Parapet-wall, or whatever else supported it. The Context therefore, according to this Explication, will run thus: *When they could not come at Jesus for the Press, they drew back the Veil where he was, or they laid open that Part of it especially which was spread over the Place where he was sitting, and having removed whatever should keep it extend.d (and thereby hinder them from doing the intended good Office) they let down the Bed wherein the Sick of the Palsy lay. See the Travels of the learned and judicious Dr. Shaw.*

17 *Whether is it easier to say, &c.*] Our Lord means not whether is it easier to pronounce those Words, but whether is it easier to effectuate those Words, that is, to do those Things that the Words do mean, namely, *to forgive Sins, or to heal a Palsy?* Secondly, He meaneth, that it had been an easier Thing to have said, *Rise, take up thy Bed, and walk*, and so to have recovered the Man of his Malady, as a Prophet or one endued with the Gift of Miracles might have done. But, thirdly, he said, *Thy Sins are forgiven thee*, purposely that they might take Notice not only by his uttering of the Words, but also by the Effect that was to follow them, that he had Power to forgive Sins. *Lightfoot.*

28 *I will have mercy, and not sacrifice.*] i. e. I rather will have Mercy than Sacrifice. See B. III. Ch. III. Ver. 6. For that these Words are not to be understood absolutely is evident, because God had commanded Sacrifices, and therefore could not absolutely say, *he would not have them.* *Whitby, Grotius.*

— *I came not to call the righteous, but sinners to repentance.*] By Sinners here we are to understand such Persons as live in a customary Practice of Sin, so that the Tenor of their Lives is wicked; (and such were the Lives of the Publicans, with whom our Lord was now sitting) and who are therefore to be called to that Repentance which consists in the Change of their Lives from the Service of Sin to Holiness, from Slavery to Satan to the Fear of God: and therefore by the Righteous who need no Repentance we are not to understand those that are entirely free from Sin, for so there is not a just Man upon Earth, but those that are truly and sincerely righteous, who have truly reformed their Lives, who carefully abstain from all known Sins, and set themselves sincerely to the Performance of their whole Duty both to God and Man, and so are righteous and accepted in the

the Sight of God. In which Sense *Job, Zacharias, Elizabeth A. D. and Simeon* were righteous. *Whitby, Grotius.*

30 *Can the children of the bride-chamber fast.*] *The Children of the Bride-Chamber* are the special Guests of a Marriage-feast, and their Business was to go and fetch the Bridegroom, and wait on him to the Marriage-feast, to enter into the Bride-chamber, and to rejoice and exhilarate themselves with the Bridegroom during the Time of the Marriage-Festival, which *Dr. Lightfoot* tells us was seven Days: And these were usually the *Friends and Kindred* of the Bridegroom. The Argument then runs thus: I am the Bridegroom, the Church is my Bride; as long as I am here lasts the Marriage-feast; and my Disciples are the Children and Friends of the Bridegroom, and so are not to mourn, but to rejoice with me whilst this Time lasts: At my Death this Bridegroom will be taken from them, and then will be the Time for them to fast and mourn. Our Lord condemns not the Disciples of *John* for their Abstinence in Fasting; but tells them that every Thing is good, only in its proper Season, and that this is by no means a fit Time to put his Disciples upon such Austerities. *Hammond, Grotius, Whitby, Clarke.*

32 *And he spake also a parable unto them.*] By these two plain Similitudes *Jesus* illustrated the Reasonableness of his Proceeding: As no prudent Man puts a Piece of new Cloth upon an old Garment, or new and strong Wine into old and weak Bottles, (here note that the Bottles of the Ancients were not like ours, but of Leather, which when it was old would grow rotten, and be apt to rend) so it would be very unfit to burden my Disciples with heavy and unnecessary Injunctions of Fasting and Abstinence, which they are not yet strong enough to bear, while I am personally present with them, forming their Minds and giving them the first Instructions about their Ministry. *Clarke.*

35 *No man having drunk old wine, &c.*] The Meaning is, that all Manner of Change of Life, though for the better, must be done by little and little, and by a deliberate using one's-self to it: by which Means those Things which at first seemed harsh and ungrateful will become easy and delightful. *Dig., Grotius.*

C H A P. III.

JOHN V. *the whole Chapter.*

The second Passover after the Baptism of Christ,
ver. 1. Jesus heals a Man that had been lame
eight and thirty Years, ver. 2. Moral Duties to
be preferred before Ceremonial, ver. 10. Jesus
proved to be the Messiah by his Doctrine and
Works, ver. 19—30. By the Testimony of John
the Baptist, ver. 32. and of God the Father,
ver. 37. and of the Scriptures, ver. 39. Vice and
Worldly mindedness the Cause of Infidelity, ver. 40.

John v.

1 **A**FTER this there was a feast of the Jews, and 1
 Jesus went up to Jerusalem.

2 Now there was at Jerusalem by the sheep-market a 2
 pool, which is called in the Hebrew tongue, Bethesda,
 having five porches.

3 In these lay a great multitude of impotent folk, of 3
 blind, halt, withered, waiting for the moving of the
 water.

4 For an angel went down at a certain season into the 4
 pool, and troubled the water: whosoever then first after
 the troubling of the water stepped in was made whole of
 whatsoever disease he had.

5 And a certain man was there which had an infirmity 5
 thirty and eight years.

6 When Jesus saw him lie, and knew that he had 6
 been now a long time *in that case*, he saith unto him,
 Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no 7
 man, when the water is troubled, to put me into the
 pool, but while I am coming, another steppeth down
 before me.

8 Jesus saith unto him, Rise, take up thy bed and 8
 walk.

9 And immediately the man was made whole, and 9
 took up his bed and walked: and on the same day was
 the sabbath.

10 The

- 10 10 The Jews therefore said unto him that was cured, A.D.
It is the sabbath-day : it is not lawful for thee to carry ^{31.}
thy bed.
- 11 11 He answered them, He that made me whole the
same said unto me, Take up thy bed and walk.
- 12 12 Then asked they him, What man is that which
said unto thee, Take up thy bed and walk.
- 13 13 And he that was healed wist not who it was : for
Jesus had conveyed himself away, a multitude being in
that place.
- 14 14 Afterwards Jesus findeth him in the temple, and
said unto him, Behold, thou art made whole : sin no
more, lest a worse thing come unto thee.
- 15 15 The man departed, and told the Jews that it was
Jesus which had made him whole.
- 16 16 And therefore did the Jews persecute Jesus, and
sought to slay him, because he had done these things on
the sabbath-day.
- 17 17 But Jesus answered them, My Father worketh
hitherto, and I work.
- 18 18 Therefore the Jews sought the more to kill him,
because he not only had broken the sabbath, but said also,
that God was his Father, making himself equal with
God.
- 19 19 Then answered Jesus, and said unto them, Verily,
verily, I say unto you, The Son can do nothing of him-
self, but what he seeth the Father do ; for what things
soever he doeth, these also doeth the Son likewise.
- 20 20 For the Father loveth the Son, and sheweth him
all things that himself doeth : and he will shew him
greater works than these, that ye may marvel.
- 21 21 For as the Father raiseth up the dead, and quick-
neth *them* ; even so the Son quickneth whom *he* will.
- 22 22 For the Father judgeth no man ; but hath com-
mitted all judgment unto the Son :
- 23 23 That all men should honour the Son, even as they
honour the Father. He that honoureth not the Son ho-
noureth not the Father which hath sent him.
- 24 24 Verily, verily, I say unto you He that heareth
my word, and believeth on him that sent me, hath ever-
lasting life, and shall not come into condemnation, but is
passed from death into life.

A.D. 25 Verily, verily, I say unto you, The hour is 25
 31. coming, and now is, when the dead shall hear the voice
 of the Son of God : and they that hear shall live.

26 For as the Father hath life in himself, so hath he 26
 given to the Son to have life in himself.

27 And hath given him authority to execute judgment 27
 also, because he is the Son of man.

28 Marvel not at this : for the hour is coming, in 28
 the which all that are in the graves shall hear his voice,

29 And shall come forth, they that have done good 29
 unto the resurrection of life, and they that have done evil
 unto the resurrection of damnation.

30 I can of mine own self do nothing : as I hear, I 30
 judge : and my judgment is just ; because I seek not
 mine own will, but the will of the Father which hath
 sent me.

31 If I bear witness of myself, my witness is not 31
 true.

32 There is another that beareth witness of me, and 32
 I know that the witness which he witnesseth of me is
 true.

33 Ye sent unto John, and he bare witness unto the 33
 truth.

34 But I receive not testimony from man : but these 34
 things I say that ye might be saved.

35 He was a burning and a shining light : and ye were 35
 willing for a season to rejoice in his light.

36 But I have greater witness than *that* of John : for 36
 the works which the Father hath given me to finish,
 the same works that I do, bear witness of me, that the
 Father hath sent me.

37 And the Father himself which hath sent me hath 37
 born witness of me. Ye have neither heard his voice at
 any time, nor seen his shape.

38 And ye have not his word abiding in you : for 38
 whom he hath sent, him ye believe not.

39 Search the scriptures, for in them ye think ye have 39
 eternal life, and they are they which testify of me.

40 And ye will not come to me, that ye might have 40
 life.

41 I receive not honour from men.

42 But 41

- 42 42 But I know you, that you have not the love of A.D.
God in you. 31.
- 43 43 I am come in my Father's name, and ye receive
me not : if another shall come in his own name, him ye
will receive.
- 44 44 How can ye believe, which receive honour one of
another, and seek not the honour that *cometh* from God
only ?
- 45 45 Do not think that I will accuse you to the Father :
there is *one* that accuseth you, *even* Moses in whom ye
trust.
- 46 46 For had ye believed Moses, ye would have believed
me : for he wrote of me.
- 47 47 But if ye believe not his writings, how shall ye be-
lieve my words ?

ANNOTATIONS.

Ver. 4. *Troubled the water.*] Many Things concur, saith the learned *Grotius*, that this should not be thought any natural Kind of healing by the Water. And I conceive this alone to be Argument enough, That none was healed but *he who first stepped in after the troubling of the Waters*. One only was healed by one only Moving of the Waters. If the Cure had been by a natural Cause, why were not more healed than one at the same time ? But certainly there was something supernatural in this Matter, the Reason whereof is not necessary for us to know. It is enough for us, that we are assured of the Truth by *Evangelical* Authority.

But the very Foundation of this Surmise, (*viz.* that the Water owed its medicinal Virtue to the Entrails of the *Paschal* and other Sacrifices of Sheep and Lambs that were washed there) is taken away by that Observation of *Dr. Lightfoot*, that there was a Laver in the *Temple* for the washing of those *Entrails*, and so they were not likely to be washed in this Pool. *Knatchbull, Whitby.*

— *At a certain season.*] It seems most probable, that the certain *Season* at which the Waters were troubled by an unseen Hand was something uncertain to those that lay there for Cure ; for so *κατά καιρὸν* may signify, *i. e.* the Time which God thought fit and seasonable. This I suppose was the Reason why the poor Man that had lain so long for Cure by the Pool could not accom-

accom-

A. D. accomplish his Purpose of being put in, *i. e.* because it required
 31. a constant Attendance of one or other upon him for some considerable Time, which he, it is likely, being poor, could not procure. *Clagget.*

8 *Take up thy bed.*] True it is, that carrying of Burdens was one of the bodily Actions which were forbidden to be done on the Sabbath-day. But our Lord, in ordering the miraculously restored Man to carry his Bed, violated not the Rest of the Sabbath; *First*, Because the *Jews* themselves allow, that a *Prophet* might do and command Things contrary to the Rest required by the *Sabbath*. *Secondly*, Because this Act was not properly a *Labour*, but a publick Sign of the *Deliverance*, a publick Testimony of the great Goodness of God to them, and consequently tended rather to the Sanctification than to the Prophanation of the Sabbath, that Day being sanctified to this very End, that Men might employ it in glorifying and praising God for his Benefits. *Dio, Whitby.*

15 *Told the Jews.*] *i. e.* The *Sanhedrim*, or the Men of Authority: For our Lord knew the Man's taking up his Bed would bring his Enemies about him, to whom upon this Occasion he intended to declare his Authority plainly and freely, and to shew both what Reason they had to believe him, and why they did not. But we are by no means to suppose, that the Man told the *Jews* that it was *Jesus* that had made him whole, with a Design to prejudice him; but partly from a Persuasion that he was bound in Gratitude to own his Benefactor, and partly to excuse himself for carrying his Bed on the Sabbath-day, as only doing it at the Command of so great a Prophet. For that he had a lively Sense of his Duty to God is evident from his immediately repairing to the Temple to return God Thanks for his extraordinary Cure. *Lightfoot, Clagget, Grotius.*

17 *My Father worketh hitherto, &c.*] This Speech of *Christ* from hence to the End of the Chapter was made by him before the *Sanhedrim*; before which he was called to answer for what he had done on the Sabbath-day: For whereas it is said, *The Jews did persecute him, and sought to kill him*, it is most proper to understand it, that they went about it in a judicial Way, even as they did when they put him to Death indeed. *Jesus* then, being brought before the *Great Council*, they charged him with profane Violation of the Sabbath. At which *Jesus*, nothing terrified, took this Opportunity to let them understand who he was, and plainly asserted that high Authority which he had to do what he did, as being the Son of God, and having done nothing for which they might not as well accuse the Father, whose Providence from the Beginning of the Creation to that Time had

had been continually active in giving and preserving Life, and A. D. 31.
 18 in doing good, even upon Sabbath-days. But this was that which they could least of all endure, that he should call God his Father in a peculiar Sense, excluding all others from such Relation to him; for this was to make himself of the same Nature with the Father, and equal to him in all divine Perfections. It is manifest, that the *Jews*, who certainly understood the Idiom of their own Language best, thought, that *Christ*, by saying, *My Father worketh*, &c. made himself equal to God in Nature, as a Son is to his Father, and therefore they accuse him of Blasphemy for saying he was *the Son of God*, (see B. III. Chap. xii Ver. 74, 77. and B. IV. Ch. xviii. Ver. 78.) which they never do for saying he was the *Messiah*, or that he did the Works of God. Now it cannot be imagined but that *Christ*, who was acquainted with their very Thought, would have set them right if they had misconstrued his Words; and if he had, it is not credible that St. *John* should conceal so necessary a Correction of their Mistake.

19 Then answered Jesus, and said unto them.] You are angry with me because I affirm myself to be the proper Son of God, and in Imitation of my Father do good on the Sabbath; but be ye assured that the Things which I do and teach are both agreeable to the Nature and Will of God my Father, and also performed by his immediate Commission and Authority. I do nothing in Opposition to his eternal and divine Laws, but every Thing in Imitation of him, and by his Direction and Appointment; and therefore 'twas reasonable for me to say what I did, (Ver. 17.) that my Father's Actions will justify me in doing the same. For as the Father hath set his whole Heart and fatherly Affection on me, so he also honoureth me with his Might and Power, and maketh it so appear in the miraculous Works he has commissioned me to perform; some of which you have already known, such as healing infirm Persons by speaking the Word. But you shall see greater Works than these; such as will at least astonish, if they do not convince
 20 you. For Instance, *Raising the Dead* is an Action represented as proper to God, who saith, *I am he, and there is none besides me, I kill and make alive*, Deut. xxxii. 39. Now even this Power also I have received of my Father: And as the Father, whenever he pleased, restored the Dead to Life; so you shall see, that I also, whenever I shall judge it proper for promoting the Design for which I came into the World, have Power to
 21 raise whomsoever I please. And as I have Power to give Life and bestow Rewards upon my Servants, so I have also Power to punish and execute Vengeance upon my Enemies: For from henceforth God the Father will judge no Man immediately by himself,

A. D. himself, but hath appointed his Son to be sole Judge of Men,
 31. who shall finally distribute Rewards and Punishments to them
 according to their Works. All which Things plainly shew, 23
 that it is the *Mind* and *Will* of God the Father, that the Son
 should be honoured with the same Faith and Obedience which
 he requires to be paid to himself: So that he who honoureth
 not the Son (*by believing and obeying him*) dishonoureth the
 Father, who hath sent him into the World, attested with un-
 deniable Evidences of a divine Power. And now mark what 24
 I say: The Doctrine which I now preach unto you is the
 Rule by which you shall be judged at the last Day: He that
 heareth it, so as to believe and obey it, shall as certainly ob-
 tain everlasting Life, as if here possessed of it already; which
 in itself will be a most inestimable Happiness, and something
 greater also, by being compared with that Condemnation
 which will unavoidably be the Portion of all the Unbelieving
 and Unrighteous. Verily, the Time is just at hand, yea it is now 25
 already begun, when by the Preaching of the Doctrine of the Son
 of God many who were *dead* in Trespases and Sins, and falling
 into everlasting Destruction, shall be called back to the Inhe-
 ritage of eternal Life. And of this you shall see a visible and
 sensible Representation in my actual * Raising several Persons
 from the Dead and restoring them to Life. The Father in- 26
 deed is the absolute Disposer of Life, and the supreme Judge
 of the World. But he has committed to *me* his *Son* the same
 mighty Power, that I also may raise the Dead, and bestow Life
 on whomsoever I think proper. And not only so, but he has 27
 moreover, as I said before, (*Ver. 22.*) committed to me full
 Power and Authority to judge and execute Vengeance on my
 Enemies; because, being *the Son of God*, I condescended to
 become *the Son of Man*, i. e. *the Messiah*, to whom all Power
 and Dominion is given for the Redemption and Salvation of all
 such as would believe and obey me. Let not this be Matter of 28
 Wonder to you, for assuredly the Time is approaching, when
 all Mankind, even all that ever did or shall live, shall hear my
 Voice at once, and be raised out of their Graves, and shall
 stand before my Judgment-Seat, and give an Account for all
 their Works. And they that have sincerely repented of their 29
 Sins, and believed and obeyed my Gospel, shall be rewarded
 by me with eternal Life: And they that, continuing impeni-

* Our Lord does not speak here of the general Resurrection, for
 he mentions not that till Ver. 28. but of those whom he raised
 whilst he was in his Ministry, i. e. of Lazarus, and the young
 Maid, and the Widow's Son, &c.

tent, have obstinately rejected the Gospel, or wilfully disobeyed
 30 it, shall be punished with everlasting Destruction. Now when
 I say, that they who hearing me, and believing me not,
 shall be of those that come forth to the Resurrection of
 Damnation, do not think, that in this I set up for myself,
 and, derogating from the Glory of the Father, study my own:
 For going by this Rule I shall judge exactly according to his
 Judgment, it being his Will, and therefore mine, that it should
 be so; and then my Judgment cannot be partial, selfish, or
 31 arbitrary, but a righteous Judgment. Indeed, if I had as-
 cribed this Honour and Power to myself without any At-
 testation from God, as the *false Prophets* do, then had I been
 like them, and my Testimony would have been false; for
 God never sends any *Prophet* to Men, without sufficient Testi-
 mony that he was sent from him. And there have been very
 considerable Testimonies given to me already, and such as can-
 32 not reasonably be refused. The first which I shall put you in
 Mind of is that of *John the Baptist*, whom you accounted a
 33 Prophet, and upon that Account received his Baptism: When
 you sent to him by publick Authority extraordinary Messengers,
 Men of Credit and Repute, to ask his Opinion, not concerning
 me, but concerning himself, so that ye thought him worthy to
 be believed even in his own Cause; ye know that he unasked,
 and of his own Accord, gave a clear and full Testimony to the
 Truth concerning Me. And, according to your own Rules,
he is to be owned as a Prophet to whom a Prophet gives his Testi-
 34 *mony.* But I have no need of the Testimony of *John*, or in-
 deed of any other *human* Testimony: I only mention it to you
 to persuade you to avoid the impending Danger, and, if by any
 Means I can, to lead you to the Acknowledgment of that
 35 Truth which is necessary for your Salvation. But to return to
John: He was that *Elias*, a burning and a shining Light, illu-
 strious among you for great Sanctity of Life, and Purity of
 Doctrine, and yet in this *Light* you rejoiced but for a Season:
 For when he had freely given Testimony to me, and reproved
 your Vices, you blasphemed him, and said, *he had a Devil.*
 36 But the miraculous Works which my Father has commissioned
 me to do are a more unquestionable Demonstration of my di-
 vine Commission than the Testimony of the Baptist: For
 37 though *John* might be deceived, yet God cannot. Nay, God
 my Father by a heavenly Voice has testified of me: But as ye
 have neither heard the Voice of God nor seen his Appearance,
 so ye behave yourselves as if there was no such Being, because
 38 he is not subject to your Senses. The holy Scriptures, which
 are the Revelation of God, ye reject, otherwise ye would em-
 brace

A. D.

31.

A.D. brace *me*, whom they foresaw, and prophesy of *me*. You
 31. read the Scriptures, believing that they shew you the Way to 39
 eternal Life; but if you will carefully mind what you read,
 you will find that *Moses* and the Law promised you nothing di-
 rectly but the Land of *Canaan*, and that Justification and eter-
 nal Life was to be expected from the *Messiah* only, who should
 fulfil the Law and the Prophets; and therefore the Scriptures,
 which you do and ought to reverence, are another divine Te-
 stimony concerning *me*. So that all these Means of Con- 40
 viction being laid before you, if you do not believe that I can
 give you eternal Life, it is not for Want of Evidence, but be-
 cause of your own inexcusable Prejudice and Obstinacy. All
 the Things that I have alledged for myself, and all the Proofs I 41
 have brought of my being sent from God, and all the Doctrines
 which I teach, and the whole Manner of my Conversation,
 shew plainly that I seek not vain-glorious Ends to make my-
 self great in the World, and set up for the Leader of a Party;
 but only to promote the Glory of God and the Salvation of
 Men. But now, so far is this from recommending *me* to you, 42
 who are wholly governed by these carnal Affections and world-
 ly Interests yourselves, and have no sincere Love of God and
 Religion, that on the contrary ye reject *me* chiefly for this
 very Reason. But observe your Inconsistency; I come with 43
 evident Testimonies of a divine Authority, and ye will not re-
 ceive *me*: But if another should come, pretending to be the
Messias, though without any Evidence of divine Authority, in
 his own Name, promising you for your Service worldly Power
 and Dignity, and suffering you quietly to go on in your Vices,
 him you would entertain and follow with all Eagerness. Nay,
 and it is impossible you should act otherwise so long as the ruling 44
 Principle of your Mind is a vain and worldly Desire of temporal
 Greatness, and Honour, and Flattery, and the Favour of Men:
 For till you prefer the Approbation of God before that of Men,
 it is not to be expected, either that you should believe on *Me*,
 or that ye *should not* be seduced to believe *Impostors*. And now, 45
 because you have no other Way to ease your Minds, I know
 that you are ready to set *me* at Defiance, and to bid *me* accuse
 you to the Father, from whom I pretend to come, and that
 for your Parts you care not for it, since you have *Moses* to in-
 tercede with God for you. But, alas! I shall not need to ac-
 cuse you to the Father: For *Moses*, even *Moses*, for whose Law
 you pretend to be so zealous, by whose Law ye hope to be
 justified, upon whose Account ye persecute *me*, as if I went
 about to destroy his Law; *Moses*, in whose Mediation ye trust,
 will himself be your Accuser at the great Day. And he will

46 accuse you too of not believing him; for your *Moses* hath given A. D.
 Testimony to me in his Prophecies, which, if you had be- 31.
 lieved, you would have believed that Prophet also which God
 47 promised to raise up from amongst his Brethren. But if you
 will not let the Writings of *Moses* convince you, which you are
 wont upon all Occasions to magnify, how shall ye believe my
 Words, against whom ye conceive the greatest Prejudice, and
 for whom you have no Reverence at all?

Note, the Pretences the *Jews* gave for not believing in
Christ were these two, their *Love to God*, and *Reverence for*
the Law of Moses: *Christ* proves they could have no true Love
 of God, *Ver.* 42. nor Faith in *Moses*, *Ver.* 46. for this Reason,
 that they believed not in him. *Clagget, Clarke, Hammond,*
Dio, Whitby.

C H A P. IV.

MATTH. xii. *ver.* 1. to *ver.* 22. MARK ii. *ver.* 23.
 to the end, and Chap. iii. to *ver.* 22. LUKE vi.
ver. 1. to *ver.* 20.

Positive Institutions must give place to Necessity, or
moral Duty, proved, — from Jesus's vindicating
his Disciples when accused for plucking and eating
on the Sabbath-day, ver. 1. and from his healing a
withered Hand, ver. 10. Jesus chuses his Apostles,
ver. 31. and heals many Diseases, ver. 39.

Luke vi.

I I AND it came to pass on the second sabbath after
 Mat. xii. 1 the first, that he went through the corn-fields,
 Mar. ii. 23 and his disciples were an hungred, and began, as they
 went, to pluck the ears of corn, and did eat, rubbing
 Mat. xii. them in their hands.

2 2 But when the Pharisees saw it, they said unto him,
 Behold thy disciples do that which is not lawful to do up-
 on the sabbath-day.

Luk. vi. 3 3 And Jesus answering them, said, Have ye never
 Mar. ii. 25 read so much as this what David did when he had need and
 was an hungred, he, and they that were with him?

4 How

A.D. 4 How he went into the house of God in the days of 26
 31. Abiathar the high-priest, and did take and eat the shew- Luk.vi.4
 bread, and gave also to them that were with him, which Matt.xii.
 was not lawful for him to eat, neither for them which 4
 were with him, but only for the priests?

5 Or have you not read in the law, how that on the 5
 sabbath-day the priests in the temple profane the sabbath,
 and are blameless?

6 But I say unto you, that in this place is *one* greater 6
 than the temple.

7 But if ye had known what this meaneth, I will have 7
 mercy and not sacrifice, ye would not have condemned
 the guiltless. Mark ii.

8 And he said unto them, The sabbath was made for 27
 man, and not man for the sabbath;

9 Therefore the Son of man is Lord also of the sab- 28
 bath.

10 And it came to pass also on another sabbath, when Luk.vi.6
 he was departed thence, that he entred into the syna- Matt.xii.9
 gogue and taught, and behold, there was a man whose 10
 right hand was withered. Luke vi.

11 And the Scribes and Pharisees watched him, whe- 7
 ther he would heal on the sabbath-day: and they asked Matt.xii.
 him, saying, Is it lawful to heal on the sabbath-days? 10
 that they might accuse him. Luke vi.

12 But he knew their thoughts, and said to the man 8
 which had the withered hand, Rise up, and stand forth
 in the midst. And he arose and stood forth.

13 Then said Jesus unto them, I will ask you one 9
 thing, Is it lawful on the sabbath-days to do good, or to Mar.iii.4
 do evil? to save life, or to destroy it? but they held
 their peace. Matt.xii.

14 And he said unto them, What man shall there be 11
 among you, that shall have one sheep, and if it fall into a
 pit on the sabbath-day, will he not lay hold on it, and
 lift it out?

15 How much then is a man better than a sheep? 12
 Wherefore it is lawful to do well on the sabbath-days.

16 And when he had looked round about on them Mar.iii.5
 with anger, being grieved for the hardness of their hearts,
 he saith unto the man, Stretch forth thine hand. And
 he

- he stretched *it* out : and his hand was restored whole as ^{A.D.} the other. ^{31.}
- 6 17 And the Pharisees were filled with madnes, and
Lu.vi. 11 communed one with another what they might do to Je-
sus :
- Mar.iii.6 18 And *they* went forth, and straightway took coun-
fel with the Herodians against him, how they might de-
Mat. xii. stroy him.
- 15 19 But when Jesus knew *it*, he withdrew himself
Mar.iii.7 from thence with his disciples to the sea : and a great
multitude from Galilee followed him, and from Ju-
dæa,
- 8 20 And from Jerusalem, and from Idumea, and from
beyond Jordan ; and they about Tyre and Sidon, a great
multitude, when they had heard what great things he
did, came unto him.
- 9 21 And he spake to his disciples, that a small ship
should wait on him, because of the multitude, lest they
should throng him.
- 10 22 For he had healed many, insomuch that they
pressed upon him for to touch him, as many as had
plagues.
- 11 23 And unclean spirits, when they saw him, fell
down before him, and cried, saying, Thou art the Son
of God.
- 12 24 And he straitly charged them, that they should not
Mat. xii. make him known.
- 17 25 That it might be fulfilled, which was spoken by
Esaïas the prophet, saying,
- 18 26 Behold my servant whom I have chosen, my be-
loved in whom my soul is well pleased : I will put my
spirit upon him, and he shall shew judgment to the
Gentiles.
- 19 27 He shall not strive, nor cry, neither shall any man
hear his voice in the streets.
- 20 28 A bruised reed shall he not break, and smoking
flax shall he not quench, till he send forth judgment unto
victory.
- 21 29 And in his name shall the Gentiles trust.
- Lu.vi. 12 30 And it came to pass in those days, that he went
out into a mountaine to pray, and continued all night in
prayer to God.

- A.D. 31 And when it was day, he called unto him his disciples, whom he would : and they came unto him. Mar. iii. 13
31. 32 And of them he chose *and* ordained twelve, whom also he named Apostles, that they should be with him, and that he might send them forth to preach : Mark i. 13
- 33 And to have power to heal sicknesses, and to cast out devils. 14
- 34 And Simon he surnamed Peter. 16
- 35 And James *the son* of Zebedee, and John the brother of James, (and he surnamed them Boanerges, which is the sons of thunder) 17
- 36 And Andrew and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alphaeus, and Thaddeus, and Simon the Canaanite, 18
- 37 And Judas Iscariot, which also betrayed him. 19
- 38 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judæa, and Jerusalem, and from the sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases ; Luke vi. 17
- 39 And they that were vexed with unclean spirits : 18 and they were healed.
- 40 And the whole multitude sought to touch him : 19 for there went virtue out of him, and healed them all. Mark iii. 19
- 41 And the multitude cometh together again, so that they could not so much as eat bread. 20
- 42 And when his friends heard *of it*, they went out to lay hold on him, for they said, He is beside himself. 21

ANNOTATIONS.

Ver. 1. *On the second sabbath after the first.*] *i. e.* On the first Sabbath after the second Day of the Passover. For after the first Day of the Passover, which was a Sabbath, *Exod. xii. 16.* from the Morrow after the Sabbath, (*i. e.* saith *Josephus*, from the second Day of unleavened Bread, *i. e.* from the sixteenth Day of the Month) ye shall count unto you seven Sabbaths compleat, *Lev. xxiii. 15.* The first of which was called

called Σάββατον δευτεροπρωτον, *the first Second-Day Sabbath*, or A.D. the first Sabbath from this second Day of unleavened Bread; 31. the next was called δευτεροδευτερον, *the second Second-Day Sabbath*, the third δευτεροτριτον, *the third Second-Day Sabbath*; and so on till they came to the seventh Sabbath from that Day, i. e. to the Forty-ninth Day, which was the Day of Pentecost.

Now it is to be observed, *First*, That no Corn, no not Ears of Corn, might be eaten till the first Fruits Sheaf was offered and waved before the Lord, Lev. xxiii. 14. *Secondly*, That it was waved the second Day of the Passover-week. *Thirdly*, That this was the first Sabbath after that second Day, when the Disciples plucked the Ears of Corn; therefore we must look for a Passover before this Story, therefore the Justness of placing the fifth of John just before it is evident.

Doctor Hammond and the learned Grotius apprehend the second Sabbath after the first to be the Day of Pentecost falling on a Sabbath-day: But it Pentecost was called the Feast of Harvest, Exod. xxiii. 16. (as some very learned Men say) because then their Barley and Wheat-Harvest was gathered in, this Feast could not be Pentecost, because then the Corn must be gathered in, and therefore could not be plucked by Christ's Disciples in the Field. Lightfoot, Whitby.

2 Thy disciples do that which is not lawful to do on the sabbath-day.] I shall here in one View give the Exceptions of the Jews against our Saviour and his Disciples for violating the Rest required on the Sabbath-day, and our Lord's Defence against them.

They here declare, that Christ's Disciples, by rubbing of the Ears of Corn, and eating that which they had rubbed out, did that which was not lawful to be done on the Sabbath-day. And this, saith Maimonides, was forbidden, because plucking the Ears of Corn was a Kind of Reaping. But this Action of his Disciples our Lord defends, *First*, By the Example of David and his Followers, who did eat the Shew-bread, which the Law had appropriated to the Priests, and made unlawful for the Laity to eat of: For if the Hunger of David and his Followers made the Violation of that ritual Law justifiable, the Hunger of his Disciples must equally justify their Violation of that ritual Command touching the Sabbath. *Secondly*, Christ's second Argument is taken from the Work performed Morning and Evening by the Priests in preparing and offering the Sacrifices. Do ye not remember, says he, how the Priests are by the Law appointed to do several Sorts of Work in the Temple on the Sabbath-day, and yet they are no where accused for breaking the Sabbath

A. D. Sabbath in so doing : From whence come these Proverbs

31. among you : *There is no Sabbath at all in the Temple ; and, The servile Works which are done about holy Things are not servile.*

In Confirmation of this Argument our Saviour adds, that all that Work by which the *Jewish* Priests profaned the Sabbath was done only for the Service of the *Temple*, whereas the Service done by his *Disciples* to their Lord was Service done to one greater than the *Temple*, both in Respect of *Dignity*, as being a divine Person, and of *Sanctity*, as being not only relatively holy, but sanctified even in the human Nature, by Inhabitation of the *Spirit*, and of the *Fullness of the Godhead* in him : What therefore might be done for the Service of the *Temple* might much more be done for the Service of one much greater than the *Temple*. *Thirdly*, But besides, since God every where declares, that he prefers Works of Righteousness and Charity before Sacrifices and the exactest Performance of all positive Laws and outward Ceremonies, there was no Reason to accuse his Disciples for being so intent upon Works of greater Importance, as not to have made Provision for a strict Observation of the Sabbath in its *Pharisaical* and utmost Rigour. *Fourthly*, *Christ* argues thus, That which is instituted for the sake of another Thing must yield to the Good of that for whose sake it was instituted ; but the Rest of the Sabbath was instituted for the sake of Man tired with the Labours of the Week, therefore it is to yield to the Good of Man. And therefore, *fifthly*, Since it is evident of the Sabbath in particular, that it was instituted for the Use and Relief of Man, and not to be a Hindrance to him in the Performance of moral Duties, it may in Cases of Necessity be dispensed with by any Man, and much more have its Rigour relaxed by me, who am the Son of Man. Here note, this Phrase *Son of Man* occurs *Dan. vii. 13.* which all the ancient *Christians*, and even the *Jews*, expound of King *Messiah* : When therefore *Christ* speaks of himself in this Language to the *Jews* he must be supposed to use it in the Sense they understood it in *Daniel*. And so he seemeth to interpret it himself by saying, *Hereafter shall ye see the SON OF MAN coming in the Clouds ;* he saying this in answer to the Question of the *High-Priest*, *Art thou the Christ ?*

To these Arguments used by our Saviour here, we may add another in *St. Luke*, (see *B. III. Ch. xi. Ver. 74.*) where *Christ* argues thus, That if they loosed their Ox or Ass from the Stall on the Sabbath day, and led him to Water, much more might he loose a Daughter of *Abraham*, who had been bound by *Satan* eighteen Years, on that Day. Where the Argument is plainly from the Less to the Greater, it being a greater Charity

urity to work for the Benefit of *Man* on that Day than for the *A. D.*
 Good of *Beasts*. *Whitby, Clarke.*

10 *When he was departed thence.*] viz. From *Jerusalem*; 31.
 for the following Miracle was performed at *Capernaum* in *Gali-*
lee, whither our Lord retired after he had kept the Passover at
Jerusalem.

18 *Herodians.*] See *B. IV. Ch. ix. Ver. 2. N.*

24 *That they should not make him known.*] That which was
 the Cause of his withdrawing himself, *Ver. 19.* may very well
 be conceived the Cause also of this enjoined Silence, viz. that
 he might be safer from all Violence and Force. But they which
 say that he did it out of Charity to those *Pharisees* who did seek
 his Life, say not amiss. For hitherto this Zeal and Endeavours
 of the *Pharisees* to maintain the Tradition of their Elders, and
 the Religion of their Fathers, might seem somewhat excusable;
 and therefore *Christ*, adding Miracle to Miracle, did wait for
 their Repentance and Amendment, in the mean Time prevent-
 ing them by Escapes, and concealing of himself, from doing
 him any Violence or Mischief, till such Time, as that, resisting
 the Light and Testimony of their own Conscience, they had
 more deservedly drawn upon themselves the Guilt of that inno-
 cent Blood, which afterwards fell upon their Heads. So that,
 when *Christ* charged them that they should not make him
 known, he meant only that they should not discover where he
 was, that so with the more Silence and less Opposition he might
 do the Business of his Father: And this Sense is agreeable to
 that which follows out of the Prophet *Isaiah*. *Hales.*

26 *Behold my servant, &c.*] These Words of the Prophet
Isaiah are produced by *St. Matthew* for a Confirmation of that
 Meekness, Humility, Quietness, and Silence, with which the
 great Business of our Salvation was to be dispatched. For by
 these Words, *I will put my Spirit on him*, is understood the Spi-
 rit of Meekness, Gentleness, and Humility, which was em-
 blem'd in the Dove, when it came upon him; and by those
 Words, *He shall shew Judgment to the Gentiles*, is understood
 the preaching of the *Christian Law*; and therefore in the
 4th Verse of *Isaiah* xlii. it is added as an Explication of the
 Word *Judgment*, *And the Isles shall wait for his Law*.
 When he comes to preach this Law, or shew forth this Judg-
 27 ment, saith the Prophet, *he shall not strive nor cry*; that is, He
 shall discover no Sign of Anger or Discomposure in his Mind:
Neither shall any Man hear his Voice in the Streets; that is, He
 shall cause no Tumult or popular Hubbub; he shall not expose
 the Vices of Men to the Knowledge and Censure of the World,
 of whom he hath but the least Hope that they will amend.

A bruised

A. D. *A bruised Reed shall be not break* ; that is, the Mind which is 28

31. afflicted he shall not afflict more ; and *the smoking Flax shall be not quench* ; that is, where he does but see a little *Smoak*, he will look for some *Fire* ; he will not with Rigour and Severity destroy those that are weak and fallen, but will with Mercy and Gentleness recover and reform them : And all this will he do, saith the Prophet, *till he send out Judgment unto Victory* : In which Words, if by *Judgment* is meant the same which was meant by *Judgment* in the 26th Verse, then the Sense is this : He shall preach the Christian Law with all Meekness and Mildness, notwithstanding all Opposition and Malice of those that do oppose it, till that Law have prevailed or gotten the Victory ; that is, till the greatest Part of the World embrace it. But if by *Judgment* be meant the Disceptation or Discussion of a Cause, (in which Sense it is often taken in the Scriptures) then the Meaning of the Words is this : He shall use so much Meekness and Gentleness in working upon the Minds of all Men in the World, that, let any Man sit in Judgment upon that which he hath done, and he shall carry the Cause, or bear away the Victory. And in this Judgment *Christ* got the Victory, when with all Patience and Long-sufferance, with all Gentleness and Meekness, he endured the perverse and crooked Dispositions of the People of the *Jews*, and spared no Time or Labour to reform them, if they would have hearkened unto him. *Hales.*

35 *James.*] This Apostle is commonly called *James the Greater* or *Elder*. He was Brother to *John the Evangelist*. *Christ* gave the Brothers the Name of *Boanerges*, or *Sons of Thunder*, to check their Zeal, when they importuned him to call for Fire from Heaven to consume the *Samaritans* that refused to admit *Jesus* into their Town. This *James* was beheaded with a Sword at *Jerusalem* in the forty-second Year of *Christ's* Nativity by the Command of *Herod Agrippa*, who soon after, being eaten by Worms, was cut off in the Midst of his Glory by the just Judgment of God.

36 *Bartholomew.*] The best Criticks are of Opinion, that this Apostle is the very *Nathanael*, whom our Saviour declared to be an *Israelite* indeed, and a Man in whom was no Guile ; for *Bartholomew* is no more than the Son of *Ptolomy*. So then we say that this Apostle was *Nathanael*, the Son of *Ptolomy* of *Cana in Galilee*.

— *James, the son of Alphaeus.*] This Apostle is stiled *James the Less* and *James the Just* : *St. Luke* calls him the *Lord's Brother* ; because, say some, he was the Son of *Joseph* by a former Wife. But others contend that he was no more than Cousin-

Cousin-german to *Jesus*, and the Son of *Cleopas*, or *Alpheus*, and *Mary*, Sister to the blessed Virgin. *Jesus* honoured him with his particular Appearance after his Resurrection; and when he was about to *ascend* recommended the Church of *Jerusalem* to his Care; from which Time he was considered as the Bishop of that Church. A. D. 31.

36 *Thaddeus*.] Called, by St. *Luke*, *Judas* the Brother of *James*, who was Bishop of *Jerusalem*. This Apostle has left us a short Epistle that bears his Name, written to the converted *Jews*, as his Brother St. *James* had done before.

— *Simon the Canaanite*.] Or *Zelotes*; as St. *Luke* terms him. 'Tis very probable that this *Simon* was of the Sect of the *Zelots*, who, under Pretence of being zealous for the Law and Honour of God, committed all manner of Riots and Disorders. *Hammond*.

42 *He is beside himself*.] Or rather, He is faint, or may fall into a Swoon, by spending his Spirits. For this is frequently the Import of the *Greek* Word in the Old Testament, And this Interpretation seems to be best; because it is absurd to say, that *Christ* did either in his Gesture or his Actions shew any Symptoms of Transportation or Excess of Mind: Nor could his Kindred have Reason to conceive this of him, who had never given the least Symptom of any such Excess. *Whitby*, *Grotius*.

Sir N. Knatchbull gives an ingenious and new Construction of these Words. His Translation runs thus: *And they went into a House, and the Multitude cometh together again, so that they could not so much as eat Bread; and some hearing of it went out from him to stay it, for they said, it was mad. Viz. The Multitude was mad*, which, for the vehement Desire they had to come near to *Jesus*, did so violently press upon them that they could not eat their Bread. I refer the Reader to the Author himself for the Reasons by which he supports this Interpretation, they being too long to be transcribed.

A. D.

31.

C H A P. V.

MATTH. V. *all the Chapter.* LUKE VI. *ver. 20.*
to *ver. 37.*

Christ's Sermon on the Mount, beginning with the Beatitudes, ver. 1. The Misery of worldly Men, ver. 13. Christ's Disciples to be Examples to the World, ver. 16. The Gospel fulfils and improves the Law, ver. 20. In the Case of Murder and Anger, ver. 24. In the Case of Adultery and Lust, ver. 30. In the Case of Divorce, ver. 34. In the Case of Swearing, ver. 36. In the Case of Charity, which must be universal, and extend even to Enemies, ver. 46.

Matth. v.

1 **A**ND seeing the multitudes he went up into a 1
mountain, and when he was set, his disciples
came unto him.

2 And he lifted up his eyes on his disciples, and Lu. vi. 20
opened his mouth, and taught them, saying, Mat. v. 2

3 Blessed *are* the poor in spirit ; for theirs is the king- 3
dom of heaven.

4 Blessed *are* they that mourn *and* weep now : for 4
they shall laugh *and* be comforted. Lu. vi. 21

5 Blessed *are* the meek : for they shall inherit the 5
earth. Matth. v.

6 Blessed *are* they which do hunger and thirst after 6
righteousness : for they shall be filled.

7 Blessed *are* the merciful : for they shall obtain 7
mercy.

8 Blessed *are* the pure in heart : for they shall see 8
God.

9 Blessed *are* the peace-makers : for they shall be 9
called the children of God.

10 Blessed *are* they which are persecuted for righteous- 10
ness sake : for theirs is the kingdom of heaven.

11 Blessed are ye when men shall separate you *from* Lu. vi. 22
their company, and shall reproach, and revile, and perse- Mat. v. 11
cute

secute you, and shall say all manner of evil against you ^{A. D.}
falsely for my sake. 31.

12 12 Rejoice ye in that day, be exceeding glad, and
Lu.vi.23 leap for joy : for behold, your reward *is* great in heaven :
for in like manner did their fathers unto the prophets
which were before you.

24 13 But wo unto you that are rich : for ye have re-
ceived your consolation.

25 14 Wo unto you that are full : for ye shall hunger.
Wo unto you that laugh now : for ye shall mourn and
weep.

26 15 Wo unto you when all men shall speak well of
you : for so did their fathers to the false prophets.

Mat.v.13 16 Ye are the salt of the earth : but if the salt have
lost his savour, wherewith shall it be salted ? it is thence-
forth good for nothing but to be cast out, and to be trod-
den under foot of men.

14 17 Ye are the light of the world. A city that is set on
a hill cannot be hid.

15 18 Neither do men light a candle, and put it under a
bushel : but on a candlestick, and it giveth light unto all
that are in the house.

16 19 Let your light so shine before men, that they may
see your good works, and glorify your father which is in
heaven.

17 20 Think not that I am come to destroy the law or
the prophets : I am not come to destroy, but to ful-
fill.

18 21 For verily, I say unto you, Till heaven and earth
pass, one jot or one tittle shall in no wise pass from the
law, till all be fulfilled.

19 22 Whosoever therefore shall break one of these least
commandments, and shall teach men so, he shall be
called the least in the kingdom of heaven : but whosoever
shall do and teach *them*, the same shall be called great in
the kingdom of heaven.

20 23 For I say unto you, that except your righteousness
shall exceed *the righteousness* of the Scribes and Phari-
sees, ye shall in no case enter into the kingdom of
heaven.

21 24 Ye have heard, that it was said by them of old
time,

A. D. time, Thou shalt not kill : and whosoever shall kill,
31. shall be in danger of the judgment.

25 But I say unto you, That whosoever is angry with 22
his brother without a cause, shall be in danger of the
judgment : and whosoever shall say to his brother, Raca,
shall be in danger of the council : but whosoever shall
say, Thou fool, shall be in danger of hell-fire.

26 Therefore if thou bring thy gift to the altar, and 23
there remembreth that thy brother hath ought against
thee ;

27 Leave there thy gift before the altar, and go thy 24
way ; first be reconciled to thy brother, and then come
and offer thy gift.

28 Agree with thine adversary quickly, whilst thou 25
art in the way with him ; lest at any time the adversary
deliver thee to the judge, and the judge deliver thee to
the officer, and thou be cast into prison.

29 Verily, I say unto thee, Thou shalt by no means 26
come out thence till thou hast paid the uttermost far-
thing.

30 Ye have heard that it was said by them of old time, 27
Thou shalt not commit adultery.

31 But I say unto you, That whosoever looketh on a 28
woman to lust after her, hath committed adultery with
her already in his heart.

32 And if thy right eye offend thee, pluck it out, and 29
cast it from thee : for it is profitable for thee that one of
thy members should perish, and not that thy whole body
should be cast into hell.

33 And if thy right hand offend thee, cut it off, and 30
cast it from thee : for it is profitable for thee that one of
thy members should perish, and not that thy whole body
should be cast into hell.

34 It hath been said, Whosoever shall put away his 31
wife, let him give her a writing of divorcement.

35 But I say unto you, that whosoever shall put away 32
his wife, saving for the cause of fornication, causeth her
to commit adultery : and whosoever shall marry her that
is divorced, committeth adultery.

36 Again, ye have heard that it hath been said by them 33
of old time, Thou shalt not forswear thyself, but shalt
perform unto the Lord thine oaths.

37 But

- 34 37 But I say unto you, Swear not at all, neither by A.D.
heaven, for it is God's throne: 31.
- 35 38 Nor by the earth, for it is his footstool: neither
by Jerusalem, for it is the city of the great king.
- 36 39 Neither shalt thou swear by thy head, because thou
canst not make one hair white or black.
- 37 40 But let your communication be, Yea, yea; Nay,
nay; for whatsoever is more than these, cometh of
evil.
- 38 41 Ye have heard, that it hath been said, An eye for
an eye, and a tooth for a tooth.
- 39 42 But I say unto you, that ye resist not evil: but
whosoever shall smite thee on thy right cheek, turn to
him the other also.
- 40 43 And if any will sue thee at law, and take away thy
coat, let him have thy cloke also.
- 41 44 And whosoever shall compel thee to go a mile, go
with him twain.
- 42 45 Give to him that asketh thee, and from him that
Lu. vi. 30 would borrow of thee, turn not thou away; and of him
that taketh away thy goods, ask them not again.
- Mat. v. 43 46 Ye have heard, that it hath been said, Thou shalt
love thy neighbour, and hate thine enemy.
- Lu. vi. 27 47 But I say unto you which hear, Love your ene-
Matth. v. mies, bless them that curse you, and do good to them
44 that hate you, and pray for them which despitefully use
you, and persecute you.
- 45 48 That ye may be the children of your Father which
is in heaven; for he maketh his sun to rise on the evil
and on the good, and sendeth rain on the just and on the
unjust.
- 46 49 For if ye love them which love you, what reward
have ye? Do not even the publicans the same?
- 47 50 And if ye salute your brethren only, what do you
more *than others*? Do not even the publicans so?
- Lu. vi. 33 51 And if ye do good to them which do good to you,
what thank have ye? for sinners also do even the same.
- 34 52 And if ye lend to them of whom ye hope to re-
ceive, what thank have ye? for sinners also lend to sin-
ners to receive as much again.
- 35 53 But love ye your enemies, and do good, and lend,
hoping for nothing again; and your reward shall be great,
and

A. D. and ye shall be children of the Highest : for he is kind un-
 31. to the unthankful, and to the evil.

54 Be ye therefore merciful *and* perfect, even as your 36
 Father which is in heaven is merciful and perfect. Mat. v. 48

ANNOTATIONS.

Ver. 2. *Taught them, saying.*] Our Lord now in a more eminent Manner sets upon his prophetick Office, and sitting upon a Mountain, for the Advantage of his Voice, audibly and distinctly before great Multitudes of People delivers this most excellent System of Christianity, which shall be explained by a continued Paraphrase.

Blessed are those that are of a true humble, lowly Spirit, be- 3
 cause their Humility renders them tractable, submissive, con-
 tented and obedient; prepares them to be Members of the true
 Church of God here, and makes them meet to enter into the
 Kingdom of Glory hereafter. Blessed are those whose Portion 4
 on Earth is not vain Mirth and Voluptuousness, but to lament
 seriously the Sins and Follies, and to endure patiently the Hard-
 ships and Afflictions of this present Life; for they shall be com-
 forted with the present Peace and Joy of the Holy Ghost, and
 with the Happiness of the World to come, when all their Sor-
 rows shall be turned into Joy. Blessed are those who are of a 5
 meek, peaceable and inoffensive Temper, who can receive
small Injuries without resenting them, and even *great* ones
 without returning them; for such shall enjoy what is needful
 for them with the greatest Quiet and Tranquillity; with the
 truest Comfort, Satisfaction, and Contentedness of Mind.
 Blessed are those, who, sensible of their own Frailties, are as 6
 desirous to become truly virtuous and religious as is the hungry
 Person to have Meat, or the thirsty to have Drink; for they
 shall surely be satisfied with the Enjoyment of their Desires
 here, and the Completion and Reward of them hereafter.
 Blessed are those who are merciful and compassionate, ready to 7
 relieve the Necessities of those that want, and to forgive the
 Faults of those that have offended them; for to such Men God
 will be proportionably compassionate in the more ready For-
 giveness of their Sins, and in bestowing on them the greater
 Abundance of his Mercy. Blessed are those, whose Hearts are 8
 pure from those evil Thoughts and Reasonings, those evil De-
 sires, Lustings and Affections, those evil Passions, Intentions,
 and

- and Devices, which defile the Soul; for they are fitted to en-^{A.D.}
 joy Communion with God here, and Happiness with him here-^{31.}
 9 after. Blessed are those who are of a peaceable Mind, who
 make it the Study of their Lives to preserve Peace, Love, and
 Friendship, and to prevent Contentions, Quarrellings and Dis-
 cords among Christian Brethren; and who labour to promote
 the Peace and Quiet of the Publick, both in Church and State;
 for they shall be owned as the Children of God, by reason of
 their Likeness to the *God of Peace*, and shall moreover be made
 10 like him in the Participation of his Happiness. Blessed are
 those who are persecuted for persevering patiently and stedfastly
 in the Profession of the Christian Faith, and for the Per-
 formance of that Duty which they owe to God the Father and
 our Lord Jesus Christ; for their Sufferings shall hereafter be
 rewarded with a Kingdom: And though they be persecuted
 by Men, they shall be owned and crowned by God as his Mar-
 11 tyrs and Confessors. Blessed are ye when Men shall hate and
 persecute you for your constant and unshaken Profession of the
 Truth; yea, doubly blessed shall ye be when Men shall curse
 you, and cast you out of all their Societies, (see *B. III. Ch. xii.*
Ver. 22. Note) when they shall revile and reproach you; when
 they shall defame and slander you, and do all manner of Inju-
 12 ries to you unjustly, for your professing of my true Religion,
 and living answerably to the Precepts thereof. Rejoice, and
 be exceeding glad, when these Things come upon you; for
 your Integrity and Patience will procure for you a far more ex-
 ceeding Weight of Glory: For thus the *Jews* behaved them-
 selves to the Prophets before you, with whom if you com-
 municate in Obedience and Sufferings, you shall have an equal
 13 Share in the Reward with them. But wo unto you that are
 worldly, who live in Delicacy and Voluptuousness, and place
 all your Delight, Love, and Confidence in your Riches, and
 the Enjoyments of this present World; for your Happiness
 must be as the Things on which you set your Affections, tem-
 poral and worldly; your Portion hereafter will be Misery and
 14 Woe. Wo unto you who live in Pleasure and Jollity here, and
 never think of what is to come hereafter; for your present
 Plenty will end in Famine, and your Mirth in Weeping and
 15 Gnashing of Teeth. Wo unto you who have gained the gene-
 ral Applause and Favour of the World, by framing yourselves
 to their wicked Works; for thus did the *false Prophets* of old,
 who were caressed and commended of the *Jews* for *prophesying*
 16 *Lies and speaking smooth Things*. You, my Apostles and Dis-
 ciples, are appointed by that pure and holy Doctrine, which
 you are to preach, and by the Savour of your good Conversa-
 tion,

A. D. tion, to purge the World from that Corruption in which it lies :

31. but if you yourselves should lose the Savour of your good Conversation, and become putrified Members in my Body, you would be wholly useless to this good End, and therefore can expect nothing but to be rejected by me, and cast off as *unsavoury Salt* is cast on the Dunghill. I have appointed you to be set up as a Light in the World, to manifest to Men my Doctrine, which will discover to them *what is the good, and acceptable, and perfect Will of God*, and so direct their Feet into the Way that leadeth to eternal Life ; and if you do not hide this Life from them, but cause it to shine forth in your Doctrine and Christian Conversation, the Light of it is so clear and radiant, that it must be seen by them. Let therefore the Sanctity of your Lives be so bright and conspicuous before Men, that they, being thereby convinced of the Excellency of your Doctrine, may be converted to the Belief of the true Religion, and to the Practice of true Virtue, and so give Glory to God. And do not think, because I give you these new Precepts, that therefore I am come to destroy or abrogate the Law and the Prophets : No ; I am not come to dissolve any one natural or moral Obligation ; but, on the contrary, to fulfill what was typified, to explain what was obscure, and compleat what was imperfect. For, assuredly, there shall not be any Part of the typical or ceremonial Law but shall truly be fulfilled ; nor any one Precept of the natural or moral Law, but shall continue in its full Force and Obligation so long as the World endures. Whosoever therefore, by his Doctrine or Practice, shall offer to make void the least Command of the moral Law, shall be unworthy to be reckoned one of the Members of my Kingdom. But whosoever, by his Life and Doctrine, shall improve the Obligation of its Commands, he shall be a principal Christian here, and be admitted to a superior Happiness in Heaven. For I say unto you, except your Righteousness be more universal and more sincere than that of the *Jewish* Doctors, Scribes, and Pharisees, who frequently prefer outward Ceremonies before moral Duties, ye cannot be good Christians, nor enter into the Kingdom of Heaven. Thus you have heard it said by *Moses* to them of old, *Thou shalt not kill*, and understand not, that by this Precept you are obnoxious to Guilt for any thing but Murder : But I say unto you, that by the genuine Import of it, all causeless Anger against our Brother, all contemptuous Expressions and Treatment of him, all rash Judgment of him as a prophane and wicked Person, are forbidden, as being either Dispositions to Murder, or to neglect the Welfare of our Brother's Life and Soul. You are taught by the Scribes and Pharisees, that the

Gifts and Sacrifices brought to the Temple are sufficient to A.D. expiate for all Offences which were not to be punished by the Judge, except those which required Restitution to be made ^{31.} first, and that without Amendment of Life ; but I tell you, that no Sacrifice, or other Worship, is acceptable to God without Justice and Charity, and a Mind reconciled to our Brother :
 27 And therefore presume not to approach the Altar with thy
 28 Peace-offering unreconciled to thy Brother. And if there be any Person to whom thou art indebted, and who, upon that Account, may implead thee before a Judge, do all you can amicably to compound the Matter, before you are carried before the Magistrate, and by him committed to Prison : So
 29 while God graciously affords you Time and Space, you may easily repent of all your Offences against him, and be reconciled to him : but if you be slow, and delay your Repentance till Judgment overtake you, the Time will be past, and there
 30 will remain nothing but endless Punishment. Again, the Law says, *Thou shalt not commit Adultery* : But know, this is not all
 31 which is forbidden by that Precept : For whoever consents to, and entertains with Pleasure, any unchaste Desires or lustful Intentions, and is only restrained from the Accomplishment of them by Want of Opportunity, is guilty of Adultery in his own
 32 Mind, and the Judgment of God. Perhaps these more strict
 33 and exalted Precepts may seem very difficult to be practised, like plucking out a right Eye, or cutting off a right Hand : But if any thing as dear to you as your right Hand or right Eye, be a Cause of making you to sin, 'tis much better to resolve to part with it, and to suffer the present Inconvenience, how great soever it be, than to let it be the Cause of your eternal
 34 Ruin. You have had a Permission, *for the Hardness of your Hearts*, to put away your Wives ; and some of your Expositors of the Law have said, *If a Man sees a Woman whom he loves better than his Wife, let him divorce his Wife, and marry her* :
 35 But I say unto you, that no Cause but that of Fornication shall be competent for a Divorce, and that whoever puts away his Wife, unless for this Reason, shall be accounted guilty of causing both her that is put away, and him that shall hereafter marry her, to commit Adultery. Again, the Law required, that Men should not forswear themselves, but religiously perform whatever they had obliged themselves to by
 36 Oath. But I say unto you, that all *voluntary Oaths* in common Conversation shall be as unlawful now as Perjury was before : And whereas you have hitherto thought yourselves excusable if you swore only by the *Creatures*, and not by the *Name* of God, I tell you, that you must not henceforth take
 the

A. D. the Liberty of using any Kind of Oaths in those Cases where

31. you are not to appeal to God himself. For *swearing by any Creature* is ultimately and in Effect swearing by the Name of God, whose Creature it is, and who alone can with any Sense be conceived to be finally appealed to for the Truth of the Fact or the Sincerity of the Intention. Swear not therefore by Heaven; for this is swearing by the *Throne of God*, and consequently by God himself: Nor by the Earth; for it is a remarkable Subject of his Providence, and to swear hereby is in Effect all one as to appeal to God that upholds it by his Power: Nor by *Jerusalem*, or any holy Place that hath a peculiar Relation to God; for the same Reason: Neither by thy Head, or by the Life of thy Head; for the Preservation of that Life, of which the Head is the Fountain, is not in thy Power, but depends entirely upon him by whom you live; and to swear by it is in Effect to swear by him who hath the Power of Life and Death. But upon all Occasions, whatever you assert, or whatever you promise, use the Simplicity and Plainness of some Affirmation or Denial; for Simplicity and Plainness of Speech becometh my Disciples, who must profess to be void of Fraud and Deceit; and whatever is inconsistent with such Simplicity proceedeth from an unhallowed Heart, a Soul void of Reverence to God, or rather from *Satan* himself. Again, the Law allowed *Retaliation of Evil*, and that Injury should be returned for Injury, and Loss for Loss, provided the injured Person would not admit *Satisfaction* to be made by a pecuniary *Mulct*: But I say unto you, Do not requite Evil for Evil, but overcome Evil with doing good, and do not right yourselves by Revenge. Nay, in Matters easy to be born, rather than to transgress against the Law of Charity and Christian Patience, suffer a double Injury; for Patience for the present, and Dependence on God's Providence for the future, do best become a Christian. Thus, if any one by Suit of Law shall endeavour to rob thee of thy meaner or inner Garment, do thou, rather than oppose Violence to his Injustice, suffer the Loss of thy upper better Garment. And whoever shall make thee * go and carry his Burden a little Way, do thou again, rather than permit thy Passion to oppose Violence to this Injury, or light Invasion of thy Liberty, suffer as much more. For these are all tolerable and supportable Injuries:

* *What we render go a Mile is a Persian Word and Custom, which signifies to take up Men as we take up Horses to carry our Burdens from Stage to Stage; which when one has performed, another is taken up in his stead for the next Stage.*

And think not that this your Easiness shall subject you to A.D. greater Oppressions; for if you put your Trust in God, and ^{31.} submit to his Commands, one of which is *to overcome Evil with Good*, he can preserve you from farther Injuries, if he thinks good, as well without as with your Assistance; and you will generally find that *Patience* is blest by him to be a more prosperous Means of this than *Self-revenge* would be: But if it shall so fall out that you shall suffer any thing by obeying him, be assured that he will be able to repay you in another World.

- 45 Let it be the main Endeavour of your Lives to relieve the Necessities, and to contribute to the Peace and Satisfaction of all Men. Nay, if those, who have disgraced or injuriously treated you in any of the Instances abovementioned, should through Necessity ask your Assistance, do not upbraid them in their Wants with their former Deportment towards you, nor call upon them first to restore what they have taken from you; but be as kind and indulgent to them as if they had never offended you. And if it shall so happen, that a Man will not ask, but without asking, will take away, or detain from thee, what is thine, ask them not again in a *judiciary* Manner, and urge not the restoring them to the Detriment of Charity, or so as to
- 46 quarrel or shew a contentious Spirit about them. Lastly, the Law commands Men *to love their Neighbours*, and this by the *Scribes* and *Pharisees* is interpreted as a Permission *to hate their*
- 47 *Enemies*. But ye that desire to receive my Doctrine, and obey my Instructions in Sincerity and Truth, attend to what I say, and remember it: If ye will be my Disciples indeed, and live as becomes the true Children of God, raise your Virtue above the common Practice of Men, and shew a sincere Affection and Good-will to those who bear Enmity and Ill-will to you; give all friendly and courteous Words even to those who have nothing but Railing and Evil-speaking for you; express your Beneficence to them who by their Actions shew their Hatred to you; and earnestly pray to God for those who injure and persecute you, that he would graciously please to give them Grace for Amendment of Life, Pardon of Sins, and all other Blessings temporal and spiritual which they stand in need of.
- 48 For by this Resemblance of his Goodness you will *peculiarly* be *the Sons of God*, who in the outward Dispensations of *temporal* Blessings giveth as liberal a Portion many times to the Wicked and Unthankful as to his good Servants; and for the *common* Advantages of Life, Sun and Rain, dis-
- 49 penseth generally in an equal Proportion to all. But if you
- 50 love your *Friends* only, and extend your Civilities, courteous Compellations and Salutations to your Brethren only, and if
you

A.D. you do good only to those who do good to you, what Re-
 31. ward can ye expect from God for so doing? For the vilest
 and worst Sort of Men in the World will do so, and you are
 no way distinguished from the common Part of Mankind.
 Again, if ye lend not to the Poor and Needy, but to those
 only from whom you expect a Return of equal Value, what
 extraordinary Excellence is this? This is no more than what is
 practised by the most covetous and worldly Men for temporal
 Advantages. Ye therefore, on the contrary, if ye will be my
 true Disciples, must do all Offices of Kindness, not to those
 only from whom ye expect a temporal Recompence, but to
 those also who *will* never return you any Kindness, as being
 Enemies and Persecutors; and to those most especially who never
can make you any Recompence, as being poor and needy:
 And by this Means, the less Hope of Reward you have from
 Men, the greater and more certain will be your Title to the
 Favour of God, whose Example you imitate by such an exten-
 sive Charity. I require you therefore to imitate the divine
 Mercy and Goodness, and be kind to your Enemies as well as
 Friends; for by so doing you will resemble the greatest Excel-
 lency and Perfection of God, as far as the Capacities of human
 Nature will permit you. *Whitby, Clarke, Clagget, Hammond's*
Practical Catechism, Howel, &c.

C H A P. VI.

MATTH. vi. *all the Chapter.*

Our Lord continues his Sermon. Discourses of Alms,
 ver. 1. *Of Prayer,* ver. 5. *Of Fasting,* ver. 16.
Of the Opposition between this World and the next,
 ver. 24.

Matt. vi.

1 TAKE heed that ye do not your alms before men, 1
 to be seen of them: otherwise ye have no reward
 of your Father which is in heaven.

2 Therefore when thou dost *thine* alms, do not sound 2
 a trumpet before thee, as the hypocrites do, in the syna-
 gues and in the streets, that they may have glory of
 men. Verily, I say unto you, they have their reward.

I 4

3 But

- 3 3 But when thou dost alms, let not thy left hand know ^{A.D.}
what thy right hand doth : 31.
- 4 4 That thine alms may be in secret : and thy Father,
which seeth in secret, himself shall reward thee openly.
- 5 5 And when thou prayest thou shalt not be as the hy-
pocrites *are* : for they love to pray standing in the syna-
gogues and in the corners of the streets, that they may
be seen of men. Verily, I say unto you, they have their
reward.
- 6 6 But thou, when thou prayest, enter into thy closet,
and when thou hast shut thy door, pray to thy Father
which *is* in secret ; and thy Father, which seeth in secret,
shall reward thee openly.
- 7 7 But when ye pray use not vain repetitions as the
heathen do : for they think that they shall be heard for
their much speaking.
- 8 8 Be not ye therefore like unto them : for your Father
knoweth what things ye have need of, before ye ask
him.
- 9 9 After this manner therefore pray ye : Our Father
which art in heaven, Hallowed be thy name.
- 10 10 Thy kingdom come. Thy will be done in earth
as *it is* in heaven.
- 11 11 Give us this day our daily bread.
- 12 12 And forgive as our debts, as we forgive our
debtors.
- 13 13 And lead us not into temptation, but deliver us
from evil. For thine is the kingdom, and the power,
and the glory, for ever. Amen.
- 14 14 For if ye forgive men their trespasses, your heaven-
ly Father will also forgive you.
- 15 15 But if ye forgive not men their trespasses, neither
will your Father forgive your trespasses.
- 16 16 Moreover, when ye fast be not as the hypocrites,
of a sad countenance : for they disfigure their faces, that
they may appear unto men to fast. Verily, I say unto
you, they have their reward.
- 17 17 But thou, when thou fastest, anoint thy head, and
wash thy face :
- 18 18 That thou appear not unto men to fast, but unto
thy Father which is in secret : and thy Father, which
seeth in secret, shall reward thee openly.

A.D. 19 Lay not up for yourselves treasures upon earth, 19
 31. where the moth and rust doth corrupt, and where thieves
 break through and steal.

20 But lay up for yourselves treasures in heaven, 20
 where neither moth nor rust does corrupt, and where
 thieves do not break through and steal.

21 For where your treasure is, there will your heart be 21
 also.

22 The light of the body is the eye : if therefore 22
 thine eye be single, thy whole body shall be full of
 light.

23 But if thine eye be evil, thy whole body shall be 23
 full of darkness. If therefore the light that is in thee be
 darkness, how great is that darkness?

24 No man can serve two masters : for either he will 24
 hate the one, and love the other ; or else he will hold to
 the one, and despise the other. Ye cannot serve God
 and Mammon.

25 Therefore I say unto you, Take no thought for 25
 your life, what ye shall eat, or what ye shall drink ; nor
 yet for your body, what ye shall put on. Is not the life
 more than meat, and the body than raiment ?

26 Behold the fowls of the air : for they sow not, 26
 neither do they reap, nor gather into barns ; yet your
 heavenly Father feedeth them. Are ye not much better
 than they ?

27 Which of you by taking thought can add one cubit 27
 unto his stature ?

28 And why take ye thought for raiment ? Consider 28
 the lilies of the field, how they grow ; they toil not,
 neither do they spin.

29 And yet I say unto you, that even Solomon in all 29
 his glory was not arrayed like one of these.

30 Wherefore, if God so cloath the grass of the field, 30
 which to day is, and to morrow is cast into the oven,
shall be not much more *cloath* you, O ye of little faith ?

31 Therefore take no thought, saying, What shall 31
 we eat, or what shall we drink ? or wherewithal shall
 we be cloathed ?

32 (For after all these things do the gentiles seek) for 32
 your heavenly Father knoweth that ye have need of all
 these things.

- 33 But seek ye first the kingdom of God, and his
righteousness, and all these things shall be added unto
you. A.D. 31.
- 34 Take therefore no thought for the morrow : for
the morrow shall take thought for the things of itself :
sufficient unto the day is the evil thereof.

ANNOTATIONS.

- 1 These are the Instances wherein your Righteousness must exceed the Righteousness of the *Jewish* Doctors and *Pharisees*, if ye will attain to the Virtue and Reward of true Christians. There are on the other hand several *Practices* of theirs, which, if you will be my Disciple, ye must as carefully avoid. For those Works, which are otherwise good in themselves, are not acceptable to God when they are done out of *Vain-glory*, because they are done not for *God's* sake, but for your own. As for Example, Acts of Charity and Beneficence towards the Poor is a Sacrifice acceptable and well-pleasing in the Sight of God ; but they lose their Virtue and Reward if in the doing of them you use any Means to have Glory of Men, to be praised and
- 2 commended of them. Be not *charitable* then for the sake of *Applause*, nor covet that Men should know thy good Actions, to the End that thou mayest be honoured for them ; for if you aspire only to this Vain-glory from Men, you must be content therewith, and not hope for any other Reward from God.
- 3 But if, when you do any Act of Mercy, you do it *privately*,
- 4 not *vain-gloriously*, you shall certainly enjoy the Reward of your secret Piety, which God will openly bestow on you in the
- 5 Sight of Men and Angels. Again, when you offer up to God your *private* Prayers avoid all Temptation to Vain-glory, affect not popular Hypocrisy, in exposing yourselves to the View of the Multitude, that you may be admired of them ;
- 6 but retire as privately as you can, and let none but God be a Witness of your Devotions, and God, who heareth your most secret Petitions, will openly reward your Piety and Devotion.
- 7 Only when ye pray resemble not the Practice of the *Heathens*, avoid vain Repetitions, and lengthen not your Prayers with idle Tautologies ; for this is the Method that the *Heathens* use, who in their Devotions affect *much speaking*, as if God regarded Petitions according to the Multitude of Words contained in
- 8 them. Do not therefore imitate them in this ; for the End of Prayer is not to inform God what you want, for he knows
your

A. D. your Wants even before you ask him ; and though he will not

31. grant his Blessings to any but those that ask, yet this is not because he is ignorant of your Needs before, but because he will have you maintain a constant Sense of your Dependence on him in all your Necessities ; now Prayer will serve this End, though your *Words be few*, provided your Thoughts be holy, and your Attention and Desire be present with you in the Thing you are about. When you pray therefore use some such Form as this : 9
Most merciful Lord God, who hast owned us for thy Children by creating us, preserving and providing for us, and after our manifold Disobedience hast by thy gracious Promise of Pardon, through the Merits of thy Son *Jesus Christ*, encouraged us to call thee *Our Father* ; thy Mercy in receiving us exceeds the Compassions of earthly Parents ; and thy infinite Goodness and Power do evidence thy Glory. *Which art in Heaven*, and therefore canst do whatsoever thou pleasest in all the World ; grant that we and all Mankind may pay to thee, and to every Person or Thing belonging to thee, that Respect and Reverence which is due unto them. Grant the Number of the true and 10
faithful Servants of *Jesus Christ* may be enlarged, and, O ! make haste to reward us all with everlasting Glory. For which blessed State that we may be prepared, grant that we and all Mankind may submit to and obey thy Will, and that so far as is possible, even with the same Readiness, Constancy, and Cheerfulness, wherewith it is obeyed by the *Saints and Angels* in Heaven. Only while we live here give us every 11
Day what is necessary for the Comfort and Support of our Bodies. Give us, upon our Repentance, the Pardon of our Sins 12
committed against thee ; for we, in Obedience to thy Command, freely and from our Hearts forgive the Offences of others against us. And that we may not walk unworthy of 13
thy Mercies in forgiving us, keep us from renewed Provocations, and preserve us from the Snares and Temptations of the Devil, and from every Thing that may be hurtful to our Bodies or our Souls. These Petitions we offer unto thee, O God, knowing that thou *canst*, and trusting in thy Mercy that thou *wilt* do for us more than we can desire or deserve, who art infinite in Power, Glory and Majesty, from everlasting to everlasting. Amen. — After this Manner ought ye to pray 14
to God : And 'tis with great Reason that I teach you to say, *Forgive us our Trespases, as we forgive them that trespass against us* ; for if you sincerely, and without Delay, forgive the most heinous Crimes of your *repenting Brother*, so as to admit him into your Friendship and Familiarity again, (for where there is a hearty Forgiveness there the Heart will be as it formerly was) then will God likewise on this Condition forgive you your Sins :

But

- 15 But if your Minds be not wholly freed from all Desires of Re- A.D.
venge, or returning Evil to your Brother ; if you do rejoice at 31.
any Evil that befalls him ; if you so retain the Evil done un-
to you in your Memory as to *reproach* him for it, or *upbraid*
him with it ; nay, if you are not inclined to shew Kindness to
and be still ready to help and do him good, then have you not
from the *Heart* forgiven your Brother, nor shall you receive
Forgiveness of your Sins at the Hands of God. Moreover, in
16 those Days of *Fasting*, which you impose on yourself for the
performing that great and weighty Duty of Humiliation in
calling yourselves to an Account for all your Ways, and con-
fessing your Sins to God more particularly, be not as the *Hypo-*
crites, who fast to gain Applause of Men : For they put on sad
and mournful Looks, or veil and cover their Faces, as Mourners
are wont to do, that they may appear to the World to be in
Earnest, and be admired and applauded for the Strictness of
17 their Fast. But you, on the contrary, on these solemn Days,
anoint and wash yourselves as you customarily are wont to do,
18 that you may appear desirous to approve yourselves to God
only, who alone is able to reward you ; and God, who seeth
the secret Humiliations of your Soul, shall reward you openly
19 before Men and Angels. Set not your Hearts and Affections
on earthly Riches, or the good Things of this present Life ;
for they are fading and subject to a thousand Casualties. But
20 be careful by good and charitable Works, proceeding from
true Faith and Love, to lay up a Treasure of Rewards in
Heaven, which no Power on Earth, nor any Accident what-
21 ever, can possibly deprive you of. For where your *Affections*
are, there will be your *Heart* : If they are inordinately set on
the Things of this World, they will necessarily take off your
Heart from those true, spiritual, and lasting Blessings which
you should primarily and chiefly prosecute : But if you set
your Affections on Things above, and labour to procure a
Treasure of Happiness in Heaven, then will your Heart also
22 be settled there. For as in the Body of a Man the Eye is the
Director, and if the Eye be *clear* and *pure* the whole Body will
be *enlightened* and *well guided* ; but if the Eye be *dim* and *cloudy*
the whole Body will be *in the dark*, and *without Guidance* :
Even so in the Man, the *Heart*, if it be *liberally* affected,
having laid up its Treasures in Heaven, will direct the Man to
23 all manner of good Actions ; but if it be covetous, unsatisfied,
worldly, hard, illiberal, it brings forth all manner of unchrist-
ian, heathenish Actions. And then if *the Light in thee be*
Darkness, if the Heart in thee be unchristian, heathenish, *how*
great is that Darkness ? What an unchristian Condition is this ?
And here take heed that ye deceive not yourselves, by ima-
gining

A. D. gining that ye can at the same time *serve God* and *love the* 24
 31. *World*; *God* in the first Place, and *Mammon*, or worldly
 Wealth, in the Subordination: for this is an impossible Task,
 they being two Masters of direct opposite Dispositions, and
 therefore if you obey one you must neglect the other. If your
 Hearts are wholly set on *Mammon* ye cannot at all serve *God*,
 or endeavour to approve yourselves to him: For *God's Com-*
mands being contrary to *Mammon's*, i. e. to those Courses which
 are necessary to the getting of Riches, he that will be rich, that
 is bent on that Design, must give over all Hope of being *God's*
Servant. Since therefore you cannot attend wholly to two 25
 contrary Things at once, let your main and principal Inten-
 tions be always fixed upon your chief, that is, your future
 Happiness. And after you have used a reasonable Industry to
 attain the Necessaries of this present Life, such as Meat, and
 Drink, and Cloathing, be not any further solicitous about them;
 but rely upon the Providence of *God* for a continual Supply of
 them: For do you not know and feel that you depend upon
God originally for what you are, and every Moment for his
 continued Preservation? And can you doubt whether he who
 gave you the greater Gift, *Being* itself, will afford you the less,
 whatever is absolutely necessary for your *Well-being*? The
 same plain Lesson you may learn also from the Observation of 26
God's perpetual Care and Providence over the several Ranks
 of *lower* and *less* noble Creatures, over the Birds of the Air, 28
 the Beasts of the Field, and the very Plants that flourish on the
 Face of the Earth. *These all wait upon him who giveth them*
their Meat in due Season: He feeds them within, and he 29
 cloaths them without, either usefully or splendidly, as seemeth
 best to him; his overflowing Bounty supplies them with what-
 ever is suitable: And shall he, who provides thus liberally for
inferior Beings, neglect any ways to take Care of Man, the 30
 Heir of all his Blessings, and Lord of the Creation? And as a 27
 farther Inducement for you to *cast all your Care upon God*, con-
 sider that all your Care and Anxiety can add neither an Inch to
 your Stature or a Day to your Life; how much less then will
 your Solicitude preserve the Whole? Be not therefore anxiously 31
 solicitous for the Things of this present World, for Meat, and
 Drink, and Cloathing. For this is the Practice of the *Gentiles*, 32
 who either acknowledge no *God* at all, or deny his Providence
 over particular Things: But *God*, who hath revealed to you
 far nobler Things to be the Objects of your Care and Medita-
 tion, knoweth that these Things are necessary for your present
 Subsistence, and will provide them for you. Let therefore 33
 your principal Care be to approve yourselves in Obedience to
 the Commands of *God*, and I promise you you shall always be
 supplied

- 34 supplied with these Necessaries of Life. Be not therefore anxiously doubtful for your future Subsistence : for *the Morrow* ^{31.} shall bring along with it a Power and Strength of Mind answerable to its Necessities, a Frame of Spirit every way suited to your Circumstances and Occasions. Trouble not yourselves then about what is to come : For when it is come, it shall either find or make you ready to undergo it. Sufficient are the Cares and Troubles which continually attend each Day. *Whitby, Hammond, Clarke, Clagget, Christian Exemp. Stebbing.*
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C H A P VII.

MATTH. vii. *all the Chapter.* LUKE vi. ver. 37.
to the end.

Our Lord continues his Sermon. Of Censoriousness and rash Judgment, ver. 1. Ministers ought to practise what they teach, ver. 6. Of importunate Prayer, ver. 9. Of Equity, ver. 14. The Difficulty of a religious Life, ver. 15. Of false Teachers, ver. 17. Of the Necessity of Obedience, ver. 24. The Conclusion of Christ's Sermon, ver. 28.

Mark vi.

37 **J**UDGE not, and ye shall not be judged : condemn not, and ye shall not be condemned : forgive, and ye shall be forgiven.

38 **2** Give, and it shall be given unto you ; good measure, pressed down and shaken together, and running over, shall men give into your bosom :

Mat. vii. **3** For with what judgment ye judge ye shall be judged : and with what measure ye mete it shall be measured to you again.

4 And he spake a parable unto them, Can the blind lead the blind ? shall they not both fall into the ditch ?

Lu. vi. 40 **5** The disciple is not above his master : but every one that is perfect shall be as his master.

41 **6** And why beholdest thou the mote that is in thy brother's

A. D. brother's eye, but perceivest not the beam that is in thine

31. own eye ?

7 Either how canst thou say to thy brother, Brother, 42
let me pull out the mote that is in thine eye, when thou
thyself beholdest not the beam that is in thine own eye ?
Thou hypocrite, cast out first the beam out of thine own
eye, and then shalt thou see clearly to pull out the mote
that is in thy brother's eye.

Matt. vii.

8 Give not that which is holy unto the dogs, neither 6
cast ye your pearls before swine, lest they trample them
under their feet, and turn again and rent you.

9 Ask, and it shall be given you ; seek, and ye shall 7
find ; knock, and it shall be opened unto you.

10 For every one that asketh, receiveth : and he that 8
seeketh, findeth : and to him that knocketh, it shall be
opened.

11 Or what man is there of you, whom if his son 9
ask bread, will he give him a stone ?

12 Or if he ask a fish, will he give him a serpent ? 10

13 If ye then, being evil, know *how* to give good 11
gifts unto your children, how much more shall your Fa-
ther which is in heaven give good things to them that ask
him ?

14 Therefore all things whatsoever ye would that men 12
should do to you, do ye even so to them : for this is the
law and the prophets.

15 Enter ye in at the strait gate : for wide *is* the gate, 13
and broad *is* the way that leadeth to destruction, and
many there be which go in thereat.

16 Because strait *is* the gate, and narrow *is* the way 14
which leadeth unto life, and few there be that find it.

17 Beware of false prophets, which come to you 15
in sheeps cloathing, but inwardly they are ravening
wolves.

18 Ye shall know them by their fruits : for every 16
tree is known by his own fruit : for of thorns men Luke vi.
do not gather figs, nor of a bramble-bush gather they 44
grapes.

19 Even so every good tree bringeth forth good Mat. vii.
fruit : but a corrupt tree bringeth forth evil fruit. 17

20 A good tree cannot bring forth evil fruit : neither 18
~~can~~ a corrupt tree bring forth good fruit.

21 Every

- 19 21 Every tree that bringeth not forth good fruit, is **A. D.**
is hewn down and cast into the fire. 31.
- Lu. vi. 45** 22 A good man, out of the good treasure of his heart,
bringeth forth that which is good : and an evil man, out
of the evil treasure of his heart, bringeth forth that which
is evil : for of the abundance of the heart his mouth
- Mat. vii.** speaketh.
- 20 23 Wherefore by their fruits ye shall know them.
- Lu. vi. 46** 24 And why call ye me Lord, Lord, and do not the
things which I say ?
- Matt. vii.** 25 Not every one that saith unto me, Lord, Lord,
21 shall enter into the kingdom of heaven, but he that doth
the will of my Father which is in heaven.
- 22 26 Many will say to me in that day, Lord, Lord,
have we not prophesied in thy name ? and in thy name
have cast out devils ? and in thy name done many won-
derful works ?
- 23 27 And then will I profess unto them, I never knew
you : depart from me ye that work iniquity.
- 24 28 Therefore, whosoever cometh to me, and heareth
Lu. vi. 47 these sayings of mine, and doth them, I will shew you to
whom he is like.
- 48 29 He is like a man which built an house, and digged
Matt. vii. deep, and laid the foundation on a rock : and when the
25 rain descended, and the winds blew, the flood arose, the
stream beat vehemently upon that house, and could not
shake it ; and it fell not, for it was founded upon a rock.
- 26 30 And every one that heareth these sayings of mine,
Lu. vi. 49 and doth them not, is like a foolish man that without a
foundation built a house upon the earth :
- Matt. vii.** 31 And the rain descended, and the floods came, and
27 the winds blew, and the stream did beat vehemently
Lu. vi. 49 against that house ; and immediately it fell, and the ruin
of that house was great.
- Matt. vii.** 32 And it came to pass when Jesus had ended these
28 sayings, the people were astonished at his doctrine.
- 29 33 For he taught them as one having authority, and
not as the Scribes.

A. D.

31.

ANNOTATIONS.

Be not rash and uncharitable in your Judgment on your
 Brother, nor let your Censures of other Men be severe and un-
 merciful; but interpret candidly and forgive easily, and God
 will be the less severe in passing Judgment on you. Be kind to
 all Men, and ready to assist them in all their Needs, with
 Cheerfulness, Liberality, and Bounty, and God will return
 the Blessing upon you abundantly, and with great Increase.
 For consider how fearful a Thing it were, if God should judge
 you without Mercy, and how reasonable it is that he should so
 do if you are unmerciful to other Men: For with what Mea-
 sure soever (of Kindness or Unmercifulness) ye deal with *others*,
 in the same Proportion will the divine Justice deal with you.
 The *Scribes* and *Pharisees*, your present *Doctors* and *Teachers*,
 deride these Doctrines of Mercy and Charity, but you must
 not listen to them, if you are desirous to please God; for they
 are *blind*, that is, know not the Will of God, or how to direct
 you in the right Way: If therefore you commit yourselves to
 their Conduct, what can you expect more than such an Event
 as where one blind Man leads another? And to remove that
 Fear of Poverty, Reproach, and Injuries, to which you ap-
 prehend these Precepts of mine may subject you, remember I
 am your *Master*, you are my *Disciples*, and by that Relation
 engaged to learn of me, and to follow me. And I teach you
 no more than I am ready to practise; I am *merciful*, I *forgive*,
 I *give* looking for nothing again: I do not require that you
 should do any thing above me; but the Disciple that perfectly
 understands the Rules and sees the Example of his Master will
 think it his Business to tread, as near as possibly he can, in his
 Steps, to do and suffer, upon like Occasions, as his Master
 did: For the great Perfection of a Disciple is the being like
 and conformable to his Master. Only remember always in
 teaching *others* to be strictly careful that *your own Lives* be in-
 nocent and unblameable: For with what Confidence can you
 judge and censure *others* for their smaller Faults, while you are
 conscious of committing greater Crimes *yourselves*? Or with
 what Skill can you direct *others* to correct and amend *their*
 Faults, if you have not Wisdom and Integrity enough to be
 sensible of *your own*? This then will be your Wisdom, as well
 as Interest, to turn your Eyes and Censures every Man upon his
 own Sins; by this Means you will abate your proud, censorious
 Humours, your Neighbours Faults will appear but as *Motes*,
 which before you considered as *Beams*: For he that is truly

K

humbled

humbled with a Sense of his own Sins will be willing to wink A. D.
at Faults in another, at least will be backward to improve and 31.
enlarge them, to censure and triumph over them. And more-

over, when by this Review of your own Actions you have
effectually amended and reformed your own Lives, you may
with Judgment direct, and with Authority urge and press others
8 to Repentance. But even now, when you are thus fitted to
correct the Vices of others, if you should chance to meet with
some, who are either obstinately confirmed in their Infidelity,
or are openly profane, (Persons, who for their impure Lives,
or malicious, revengeful Hearts, may well be compar'd to
Dogs and Swine) such Men you will find to be altogether incor-
rigible; and therefore bestow not on them the wise In-
structions and Admonitions of the Gospel. For though you
should exhort them with never so much Mildness, they will con-
temn your Exhortations, and repay them with Scoffs, Re-
proaches, and Contempt, instead of Thanks.

9 These are the principal Instructions necessary to direct you
in the Progress of a Christian Life. All which that you may
be able to practise you must apply yourselves to God in hearty
Prayer for his Assistance. Which if you do with Faith, Constancy,
and Importunity, you shall certainly obtain whatever you de-
sire, at least so far, and in such a Manner and Degree, as is
10 needful for you. For no Man shall ever fail of *finding*, and
receiving good Things, particularly *Grace*, the greatest Good,
that *asks*, and *seeks*, and *knocks*, *i. e.* that useth Importunity in
11 Prayer. For if even among *you*, who are frail and mortal *Men*,
12 tenacious, passionate, and froward, there is no one, who, when
his Son begs of him any thing useful or necessary for Life, can
either deny to give it him, or give him any thing hurtful or
13 useless in its stead: If *Men*, I say, who are wicked, peevish,
and ill natured, cannot but give good Things to their Children,
how much more shall *God*, who is infinitely good and merciful,
the gracious Creator and Preserver of all Things, give such
Things as are needful to those who earnestly pray for them?
14 Since therefore you may reasonably expect that your *heavenly*
Father will confer upon you all those Blessings which he sees
needful for you, and you can reasonably desire, provided that
you ask them with Faith and Importunity, let it be your Study,
as you stand engaged to be *Followers of God as dear Children*,
to be as ready to afford to others all needful Aid, which they,
on the account of Equity, Humanity, and Christian Charity,
desire of you; this being only that which in like Cases you
expect from others; this being that true Uprightness which is
required by the Law of God, expounded and confirmed by the
Prophets.

A D. Prophets. These Precepts may possibly seem hard to you, but 15
 31 remember there are but two ultimate Ends of all Men, *eternal*
Destruction and *eternal Happiness*: The Way that leadeth to
Destruction is broad, soft, and easy, and 'tis in this that the 16
 careless Multitude walk. But that Course of Life and Actions
 which will bring a Man to *Heaven* is strait, unpleasing to Flesh
 and Blood; and there are but few that can deny themselves
 the unlawful Pleasures, and Vanities, and Gaieties of the
 World, that they may be able to walk therein. There are 17
 many indeed that will pretend to conduct you in this Way to
 Happiness, but take Care that ye be not deceived by false
 Teachers, who will appear in the Habit of Prophets, and to
 outward Appearance be all Meekness and Innocence, but with-
 in they are cruel and insatiable. But by their Works and 18
 Doctrines ye shall know them: If all their Actions, and all 19
 the Designs and Consequents of their Doctrine be the ad- 20
 vancing of Piety and Charity of all Kinds, then you may be 21
 certain that they are no such false Teachers; but if the Con- 22
 sequents or Effects, which flow naturally from the Doctrines 23
 which they bring, be either against the Rules of Piety, or of
 Christian Virtue; that is, if they tend to the lessening of our
 Love to God, or to the aliening our Hearts from him, by
 giving us mean and unworthy Notions of him; if they lead us
 to Idolatry, or to the Worship of somewhat else besides the
 only true God; or if they tend to Injustice and Uncharitableness
 towards Men, to Disobedience, Sedition, and Rebellion, or to
 the nourishing of rash Anger, uncharitable Censuring, Envy,
 Strife, Revenge, or of any Kind of Lust; to the excusing of
 Rapine, Oppression, Fraud, or Violence; to Covetousness, or
 Discontentedness in our present Condition; then by these
 Marks and Characters you may know such to be false Teachers.
 True Religion consists in Obedience to the whole Will of God;
 and therefore *Faith* and *Purposes* of Obedience, without *actual* 24
 Obedience to the Commands of God as long as you live, and 25
 have Opportunity to do so, will avail no Man to Salvation.
 Neither will the outward Profession of Christianity, or Disciple- 26
 ship, (though that be set off by Prophesying, doing Miracles in
 my Name, *i. e.* professing whatever they do to be done by my 27
 Power) avail any Man towards his Account at that great Day,
 without the real, faithful, sincere, universal, impartial per-
 forming of Obedience to my Law. It is *true Christian Practice* 28
 only that is available to Salvation, or that will hold out in
 Time of Trial: For that Hope of yours which is thus grounded
 will stand firm and stable in Time of Affliction and Tempta-
 tion; at the Hour of Death, and the Day of Judgment. This

- 29 Doctrine of Christian Duty and Obedience is such as can never A.D. deceive any Man that is content to build on it. Nor Infirmary, ^{31.} nor Sin, (committed, but repented of and forsaken) nor Devil, shall ever shake any Man's Hold that is thus built, or endanger any Man's Salvation that lives according to these my Rules.
- 30 But as for that Man, who hears, and believes, and makes Profession of my Religion, but lives not suitably to the Precepts thereof, such a one will find his Hopes built on a very fallacious and deceitful Bottom; for whenever any Storm comes, any shaking Disease, or Affliction, which shall give him Occasion to awake thoroughly and to examine himself to the Bottom, he will not then be able to retain any Hope or comfortable Opinion of himself, nor will he be able to stand upright before God in Judgment, but shall perish for ever. And then his Misery and Calamity will be the greater, by how much his Hopes have been the stronger; the Disappointment of his Expectations adding to his Misery.
- 32 Thus Jesus ended his Sermon. And the People which heard him were struck with Admiration at the Excellency of his
- 33 Discourse: For his Doctrine was not like the Preachings of the Jewish Doctors, formal and trifling, full of vain Traditions, and depending on the groundless Authority of Rabbies and Heads of Sects; but the Things which he spake were great and noble, and he delivered them with a Voice of Majesty and Authority, of Gravity and Truth. *Hammond, Clarke, &c.*

CH A P. VIII.

MATTH. viii. ver. 1. and ver. 5. to 14. LUKE vii.
ver. 1. to ver. 19.

*Jesus heals the Centurion's Servant, ver. 1. and
raises the Widow's Son at Naim, ver. 14.*

Luke vii.

1 **N**OW when he had ended all his sayings in the audience of the people, and was come down from the mountain, great multitudes followed him, and he entred into Capernaum.

2 And a certain centurion's servant, who was dear unto him, was sick and ready to die.

3 And

Ch. VIII. HARMONIZ'D.

133 Luke vii.

A. D. 3 And when he heard of Jesus, he sent unto him the 3
31. elders of the Jews, beseeching him that he would come
and heal his servant.

4 And when they came to Jesus, they besought him 4
instantly, saying, That he was worthy for whom he should
do this.

5 For he loveth our nation, and he has built us a sy- 5
nagogue.

6 Then Jesus saith unto *them*, I will come and heal Mat. viii.
him, and he went with them. 7

7 And when he was now not far from the house, the Luke vii.
centurion sent friends to him, *and at last* came *himself* 6
unto him, saying, Lord, trouble not thyself, for I am Mat. viii. 5
not worthy that thou shouldest enter under my roof. Lu. vii. 6

8 Wherefore neither thought I myself worthy to 7
come unto thee; but speak the word only, and my ser- Mat. viii.
vant shall be healed. 8

9 For I also am a man set under authority, having un- Luke vii.
der me soldiers, and I say unto one, Go, and he goeth; 8
and to another, Come, and he cometh; and to my ser-
vant, Do this, and he doeth it.

10 When Jesus heard these things, he marvelled at 9
him, and turned him about, and said unto the people that
followed him, I say unto you, I have not found so great
faith, no not in Israel.

11 And I say unto you, that many shall come from Mat. viii.
the east and west, and shall sit down with Abraham, and 11
Isaac, and Jacob, in the kingdom of heaven.

12 But the children of the kingdom shall be cast out 12
into outer darkness: there shall be weeping and gnashing
of teeth.

13 And Jesus said unto the centurion, Go thy way, 13
and as thou hast believed so be it done unto thee. And
his servant was healed in the self-same hour.

14 And it came to pass the day after, that he went Luke vii.
into a city called Naim; and many of his disciples went 11
with him, and much people.

15 Now when he was come nigh the gate of the city, 12
behold, there was a dead man carried out, the only son
of his mother, and she was a widow, and much people
of the city was with her.

- 13 16 And when the Lord saw her, he had compassion A. D. 31.
on her, and said unto her, Weep not.
- 14 17 And he came and touched the bier, (and they that
bare him stood still) and he said, Young man, I say un-
to thee, Arise.
- 15 18 And he that was dead sat up, and began to speak ;
and he delivered him to his mother.
- 16 19 And there came a fear on all : and they glorified
God, saying, That a great prophet is risen up amongst
us ; and, That God hath visited his people.
- 17 20 And this rumour of him went forth throughout all
Judæa, and throughout all the region round about.
- 18 21 And the disciples of John shewed him of all these
things.

ANNOTATIONS.

Ver. 2. *A certain centurion.*] A Centurion was an Officer
over an hundred Men, of the same Rank of an *English* Cap-
tain.

3 *He sent unto him.*] St. Matthew says, the Centurion him-
self came to Jesus, and besought him ; whereas St. Luke here
tells us, that he sent *the Elders of the Jews* and other Friends
as to desire his Mercy towards his Servant, so to excuse his not
coming in Person to beg it of him, upon Account of his Un-
worthiness, being a *Gentile*, to approach so great a Pro-
phet.

But this seeming Inconsistency may easily be removed, by
making up the Relation of this Miracle out of both the Evan-
gelists, and it will then be thus: When the Centurion had first
made Way for his Address by such as he might suppose Jesus
would receive more favourably than he would a *Roman Soldier*,
who was a Stranger to him, and had desired them to acquaint
him with what Character he had amongst them, which would
come with more Decency from their Mouths, than his own ;
upon our Lord's being pleased to say, that he *would come and
heal his Servant*, the Centurion's great Modesty and Humility
put him upon sending others of his Friends to prevent that
Trouble, and to let Jesus know that he did not deserve, and
could not expect, so great an Honour : But when for all this
he still kept on his Way towards his House, at last he himself
came to meet him as he drew nigh, and told him how un-
worthy

A. D. worthy he thought himself to receive so great a Guest, and for
 31. the same Reason did not at first wait on him. And then with
 an extraordinary Faith he thus bespoke him, *Speak the Word
 only, and my Servant shall be healed.* Bragg.

The common Way of reconciling the Evangelists is by say-
 ing, that the *Disciple, Messenger, or Proxy* of any Man is as
 himself; and that we ourselves are reputed to do what we do
 by another. See *Whitby, Hammond.*

8 *Speak the word only.*] As if he had said, Lord, speak
 but the Word, without giving yourself the Trouble to come,
 and I know my Servant will be healed. For if I, who am 9
 but an inferior Officer in an Army, can give the Word of
 Command, and be immediately obeyed by my Servants, with-
 out being present myself to see my Orders executed, how much
 more may you, to whom God has committed such extraordi-
 nary Power and Authority as we every Day see evidenced in
 your miraculous Works, say but a Word, and what you say
 shall be effected? *Clarke.*

10 *No, not in Israel.*] i. e. I have not found a Jew so fully
 persuaded of my Power as this Gentile Centurion. *Grotius.*

11 *Many shall come from the east and from the west.*] i. e.
 Many Strangers out of the Heathen World shall come from all
 Parts, and join themselves to the true Church of God here on
 Earth, and shall hereafter be received with *Abraham, and Isaac,*
 and *Jacob*, into the Kingdom of God in Heaven; while the
Jews, to whom the *Promises* did originally belong, exclude 12
 themselves out of the true Church of God here, and shall here-
 after be thrust out of the Kingdom of Heaven into the Darkness
 which is without, where shall be fruitless Repentance, and end-
 less Woe. *Clarke.*

15 *A dead man was carried out.*] It was the Custom of
 the *Jews* to bury their Dead without their Cities. See *Gro-
 tius.*

17 *Touched the bier.*] See Chap. 111. of this Book, Ver. 2.
 the Note.

C H A P. IX.

A. D.

31.

MATTH. xi. ver. 2. to the end of the Chapter.

LUKE vii. ver. 19. to the end of the Chapter.

John's Message to Christ, ver. 1. Christ's Testimony of John, ver. 6. The Jews Perverseness in judging of John and Christ, ver. 17. Chorazin, Bethsaida, and Capernaum upbraided for their Impenitence, ver. 22. The Wisdom of God in revealing the Gospel to the Simple, ver. 27. Christ's Invitation of Sinners to embrace the Gospel, ver. 30. And then he shews by the Similitude of a forgiven Debtor, that repenting Sinners often exceed other Men in Zeal and Piety, ver. 33.

Matt. xi.

• 2
Luke vii.

NOW when John had heard in the prison the works of Christ, calling unto him two of his disciples, he sent *them* unto Jesus, saying, Art thou he that should come, or look we for another?

2 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

3 And in that same hour he cured many of *their* infirmities, and plagues, and of evil spirits, and to many that were blind he gave sight.

4 Then Jesus answering said unto them, Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

5 And blessed is he whosoever shall not be offended in me.

6 And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? a reed shaken with the wind?

7 But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing, and are

A.D. are gorgeously apparelled, and live delicately, are in 25
 31. kings courts.

8 But what went ye out for to see? a prophet? yea, 26
 I say unto you, and much more than a prophet.

9 For this is he of whom it is written, Behold, I send Matt. xi.
 my messenger before thy face, which shall prepare thy 10
 way before thee.

10 Verily, I say unto you, among them that are born 11
 of women there hath not risen a greater prophet than Lu.vii.28
 John the Baptist: notwithstanding he that is least in the Matt. xi.
 kingdom of heaven is greater than he. 11

11 And from the days of John the Baptist, until now, 12
 the kingdom of heaven suffereth violence, and the violent
 take it by force.

12 For all the prophets and the law prophesied until 13
 John.

13 And if ye will receive *it*, this is Elias, which was 14
 for to come.

14 And all the people that heard *him*, and the publi- Luke vii.
 cans, justified God, being baptized with the baptism of 29
 John.

15 But the Pharisees and Lawyers rejected the coun- 30
 sel of God against themselves, being not baptized of
 him. Matt. xi.

16 He that hath ears to hear, let him hear. 15

17 And the Lord said, Whereunto then shall I liken Luke vii.
 the men of this generation, and to what are they like? 31

18 They are like unto children sitting in the market- 32
 place, and calling one to another, and saying, We have
 piped unto you, and ye have not danced: we have
 mourned to you, and ye have not wept.

19 For John the Baptist came neither eating bread, 33
 nor drinking wine; and ye say, He hath a devil.

20 The Son of man is come eating and drinking, and 34
 ye say, Behold a gluttonous man, and a wine-bibber, a
 friend of publicans and sinners.

21 But wisdom is justified of all her children. 35

22 Then began he to upbraid the cities wherein most Matt. xi.
 of his mighty works were done, because they repented 20
 not.

23 Wo unto thee, Chorazin, wo unto thee, Beth- 21
 saida,

said, for if the mighty works which were done in you, A. D. had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. 31.

22 24 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment than for you.

23 25 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 26 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, than for thee.

25 27 At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.

26 28 Even so, Father, for so it seemeth good in thy sight.

27 29 All things are delivered unto me of my Father: and no man knoweth the Son but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal *him*.

28 30 Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 31 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: and ye shall find rest unto your souls.

30 32 For my yoke *is* easy, and my burden is light.

Luke vii. 33 And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37 34 And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster-box of ointment,

38 35 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39 36 Now when the Pharisee, which had bidden him, saw *it*, he spake within himself, saying, This man, if he were

A.D. were a prophet, would have known who and what man-
 31. ner of woman *this is* that touched him: for she is a
 finner.

37 And Jesus answering said unto him, Simon, I have 40
 something to say unto thee. And he saith, Master,
 say on.

38 There was a certain creditor, which had two 41
 debtors: the one ought five hundred pence, and the
 other fifty.

39 And when they had nothing to pay, he frankly for- 42
 gave them both. Tell me therefore, which of them will
 love him most?

40 Simon answered and said, I suppose that he to 43
 whom he forgave most. And he said unto him, Thou
 hast rightly judged.

41 And he turned to the woman, and said unto Si- 44
 mon, Seest thou this woman? I entred into thine house,
 thou gavest me no water for my feet: but she has washed
 my feet with tears, and wiped *them* with the hairs of her
 head.

42 Thou gavest me no kifs: but this woman, since 45
 the time I came in, hath not ceased to kifs my feet.

43 Mine head with oil thou didst not anoint: but this 46
 woman hath anointed my feet with ointment.

44 Wherefore I say unto thee, Her sins, which are 47
 many, are forgiven; for she loved much: but to whom
 little is forgiven, the same loveth little.

45 And he said unto her, Thy sins are forgiven. 48

46 And they that sat at meat with him, began to 49
 say within themselves, Who is this that forgiveth sins
 also?

47 And he said to the woman, Thy faith hath saved 50
 thee, Go in peace.

ANNOTATIONS.

Ver. 1. *He sent them unto Jesus.*] It cannot be supposed
 that the Baptist could make this Enquiry on his own Behalf, or
 doubt whether Jesus was the Messiah or not, for he was sent

to that very End to bear Witness of *Christ*, (see *B. I. Ch. v. A. 4.*) he was taught from Heaven a Sign by which he might certainly know him, (see *B. I. Ch. vii, 15.*)— It is most probable therefore that *John* sent these Disciples not for *his own*, but *their* Satisfaction in this Matter, to confirm them, who were in Danger to fall off by reason of the strained Circumstances of their Master, that they might not be shaken in the Belief of *Christ*, or take Offence at the Doctrines he delivered. *Whitby, Christian Exemp.*

3 *And plagues*] viz. *The Plague of Leprosy*, for so the Greek Word is frequently translated; because this Distemper was looked upon by the *Jews* as an immediate Chastisement sent from God. *Whitby.*

4 *To the poor the gospel is preached.*] By the *Poor* here we may understand either the *Poor* and *Humble in Spirit*, to whom the Gospel was preached with the best Success, they being best fitted for, and so most ready to receive it; or Persons of a mean and low Condition in Life: For whereas such were by the proud *Scribes* and *Pharisees* neglected and contemned, *Christ* chose chiefly to converse with, and instruct them.

But here it may be asked, how our Saviour's preaching the Gospel to the Poor was an Argument of his *divine* Mission and Authority. To this we answer,——*First*, If by the *Poor* we understand Persons of a low and mean Condition in the World, our Saviour's addressing himself principally to such Persons, and his chusing them to be his Companions and Disciples, made it evidently appear, that the Religion he came to plant in the World wanted nothing to recommend and support it but the *native* Truth and Excellency of it. For had he come as a *Deceiver of the People*, and with a Design of gaining Profelytes among them, under the Pretence of setting up a new Religion, it is natural to suppose, that, in order to credit and promote such a Design, he would have sought the Favour of the Great, or the Conversation of the Learned; especially at a Time when there was so general an Expectation among all Sorts of People of the *Messiah's* Coming: Instead of this, *Christ* first discourses himself, and preaches the Gospel, to a Company of obscure, illiterate Persons, from whom he could have no Expectations of Favour or Interest: And, which is still more, he chuses Twelve of them to be the first Ministers in his Church, and empowers them to preach the same Gospel to others.

And that twelve such inconsiderable Persons were yet able in so little a Compass of Time to convert great Numbers both of *Jews* and idolatrous *Heathens* to the Christian Faith, against the settled Laws and Powers of the World, against all the Opposi-
tion

A.D. fiction their Doctrine every where met with, and against the
 31. corrupt Principles and Passions of Men, which it was designed to correct; this, I say, though the *Truth* of Christianity was sufficiently established by the other miraculous Works our Saviour mentions in this Verse, yet seems to have been the greatest Miracle of all.

Secondly, If we consider the first Disciples of *Christ* in the other Sense, as *poor in Spirit*, i. e. as Persons of an honest, meek, and humble Temper of Mind, this is still a farther Argument that *Jesus* was the *Christ*, an undeniable Proof of that holy Religion which he came to preach to them. For if they had been only poor with respect to their *outward* Condition of Life, it might have been objected to them, that they embraced the Christian Religion, and however unqualified, yet engaged in the Design of promoting it upon the Prospect of some extraordinary Interest or Advantage: But since 'tis evident, that the first Disciples of our Saviour did not embrace Christianity upon any worldly Expectations, but upon Conditions wholly incompatible with the Interests of this Life, (for when their Master commissioned them to preach the Gospel, they were told, that he sent them forth as Sheep in the midst of Wolves, i. e. naked and unarmed against malicious and powerful Enemies on every Side) what greater Argument could such innocent and undesigning Men give that they were not influenced by any worldly Motive, but boldly asserted the Truth from a full and sincere Conviction of it? *Whitby, Hammond, Fiddes's Sermons.*

5 *Offended in me.*] i. e. Disbelieve or fall off from me, by reason of my mean Circumstances in this present World, or because of those Afflictions he may suffer for my sake, or for adhering to my Doctrine. *Whitby.*

6 *When the messengers of John were departed.*] With this Answer the Disciples of *John* returned. And when they were gone, *Jesus* says to the Multitude concerning *John*, (that they might not doubt of the Testimony *John* had formerly given to him, by reason of this Enquiry, which seemed to render him now doubting of what he before had testified) When you went forth into the Wilderness to be baptized of *John*, what was your Opinion of him at that Time? Did you esteem him as a Reed, the Sport of every Wind? You would not have gone out upon a Matter of so little Importance. Or did you think to please your Curiosity with the Sight of a great Man richly
 7. apparelled, nobly attended, surrounded with the Pomp and Glory of this present World? Surely, you would not have looked for such a Man in a Desert among Beasts. Doubtless then you went to him as a Prophet, with an Expectation of
 8. hearing

hearing him reveal the Will of God to you. And verily, I A. D. say unto you, a *Prophet* it was that you did see; and a Prophet ^{-31.} superior to all the Prophets that went before him, because he knows more of the Counsel of God, and the Mystery of Godliness, than the greatest Prophet under the Law ever did. The
9 Prediction of old he has fulfilled, which declared him to be the
10 direct Herald and Harbinger of the *Messiah*. And verily, I say unto you, amongst all the Prophets of the Old Testament God raised up none greater than *John*; *John* is absolutely the greatest, being honoured with more peculiar Revelations than the most eminent of them: And yet, let me tell you, that the least of those who shall preach the Gospel after my Resurrection, will be greater than he, as to their Doctrine: For *John* could only declare me to be come; *They* shall preach me having died for my People's Sins, and *risen again for their Justification*.
11 'Twas *John the Baptist* that declared openly the Coming of the *Messiah*, and preached publicly God's Design of accepting Repentance, as the Condition of the Gospel Salvation: And from that Time forwards all Sorts of People, not only *Jews*, but even *Gentiles* also, and *Publicans*, and the greatest Sinners, have pressed in to hear this gracious Doctrine, and to accept
12 the Terms of Repentance and Forgiveness. For till the Time of *John* Men had only the Guidance and Direction of the Law and the Prophets; but since that Time the Gospel hath been begun to be published to the World. (see B. III. Ch. vi. Ver.
13 17. N.) And whether you will, or will not receive him, this is that *Elias* prophesied of by *Malachi* to introduce a new Administration, and the *Messiah* the Prince of it. And many indeed of the common People, Publicans and Sinners, Men humble and sensible of the Greatness of their Sins, were convinced by his Preaching, and brought to Repentance, thankfully accepting that Condition of Pardon and Mercy which God graciously offered them, and being gladly baptized by
15 *John*. But the *Pharisees* and Expounders of the Law, Men proud and conceited of their own Works, despised *John's* Baptism, neglecting those gracious Offers of Mercy which God made to them by *him*, and rejecting *his* Preaching as they also
16 do mine. Whoever is desirous or willing to be taught and instructed, let him observe what I say. But the Men of this Generation are perverse and obstinate: Whereunto therefore shall I liken them? and with what Similitude shall I compare them? Are they not like Children playing in the Streets, in a froward
18 and peevish Humour? For as Children at such a Time do every Thing just contrary to what their Companions desire and expect, so you, the *Pharisees* and Expounders of the Law, interpret

A. D. pret crossly and perversely whatever we say or do. *John's* 19

31. Doctrine is the same with mine, though our Tempers and Conversations are very different; but you revile us both, and reject us both, and the Doctrine which we bring: *John* appeared among you with Fasting and Abstinence, with great Strictness and Severity of Life, and you say, he is a Madman. The Son 20 of Man is of a more affable, pleasant Temper, of a more free and familiar Conversation, eating and drinking, and not refusing to be at Feasts, and you are displeased with the great Freedom of his Conversation, and call him a loose, profane Person, a Despiser of the Law, and a Companion of Publicans and Sinners. But though you *Scribes* and *Pharisees* reject my 21 Doctrine, and that of my Fore-runner, and revile those that preach it, yet the Wisdom of it is discerned and approved by those who bear a true Affection to Wisdom, and are disposed to obey her Precepts. — Then began he to upbraid the Cities 22 wherein he had worked most of his Miracles, for their invincible Obstinacy and Malice; that though he had taught them such excellent Doctrine, and proved his Authority by such undeniable Miracles, yet they could not be persuaded to repent. And he said, Wo unto thee *Chorazin*, wo unto thee *Bethsaida*; 23 for if the Exhortations to Repentance, and the Threats made against *Tyre* and *Sidon* for their Sins by the Prophets, had been confirmed to them by such Miracles as I have done in you, they would long since have repented in all Humility. Therefore I 24 tell you, the Punishment of the Inhabitants of *Tyre* and *Sidon* shall be more tolerable than that which shall be inflicted upon you in the Day of Vengeance, because ye have withstood greater Convictions, and rejected the Offers of greater Mercy. And thou, *Capernaum*, the Place of my Abode, and of my peculiar 25 Residence, which hast been honoured by me in so particular a Manner, and hast received such spiritual Advantages, shalt be overwhelmed with a sudden and exemplary Ruin, thy Depression shall be as low as thy Exaltation has been high: For if those Miracles I did in thee for thy Benefit and Reformation, had been done upon the same Design in *Sodom* and *Gomerrah*, they had flourished until this Day. But be assured, those Cities 26 shall receive a lighter Portion of Vengeance than thyself, in the great Day of Retribution. — After these Things *Jesus* 27 prayed and said, I thank thee, O my Father, my God, the Lord of Heaven and Earth, that thou hast thus disposed the Way to Happiness, that not the cunning, politick, and proud Men of this World, but that the modest, humble, and meek, should be the first Proselytes to the Christian Faith, be first admitted into the Kingdom of Heaven. This is an Instance of thy

- 28 thy free and undeserved Mercy to those who receive my Go- A. D.
 29 spel, and of Justice and Desertion to the Despisers of it. The ^{31.}
 whole Disposol of all Things relating to the Salvation of Men is
 now committed to me by God the Father. And as no one under-
 standeth the Nature of this Oeconomy but God the Father,
 who has sent the Son into the World; so no Man can under-
 stand in what Manner God the Father will be worshipped and
 obeyed, but the Son, to whom he has committed the Discovery
 of his Will, and they to whom the Son shall reveal that Disco-
 30 very. Come therefore unto me, take upon you my Religion,
 and become my Disciples, ye that are weary of the Slavery of
 Sin, and desirous to know how to be reconciled to God; come
 unto me, ye that are weary of tedious Rites, and burdensome
 Ceremonies, and I will shew you the most easy and acceptable
 31 Way of serving God. Shake off your present Servitude, ex-
 change it for my Yoke, exemplified to you by myself in my
 own Meekness and Humility, and you shall find a strange Alte-
 ration; Refreshment, Pleasure, Enjoyment, in the room of
 32 Pain, Weariness, Anxiety; for my Yoke, i. e. the Precepts which
 I lay on my Disciples are easy and good, and the Command-
 ments of the Gospel are by no means grievous. Clarke, Ham-
 mond, Whitby, Christian Exemp.

34 *A woman which was a sinner.*] Or which had been
 a Sinner, i. e. one of a lewd Life, a notorious Prostitute, to
 whom the Jews gave the Title of Sinners, as a Brand of pecu-
 liar Infamy. This Woman is supposed to be Mary Magdalen,
 the Sister of Lazarus. See B. IV. Ch. 1. Ver. 2. and Ch. xii.
 Ver. 7. N. Lightfoot, Bragg, Grotius.

35 *Stood at his feet behind him.*] For the understanding of
 this, we must be acquainted with the Order which the Jews
 observed at their Meals. Their Manner of sitting at Meat was
 commonly upon Beds and Couches made for that Purpose, with
 the Table before them, sitting upon the Beds and leaning upon
 the Table on their left Elbow. They themselves tell us, that
 they used this leaning Posture as Freemen, in Memorial of their
 Freedom. And as the Thought of their Freedom disposed
 them to this leaning, reposed, secure Composure of their Elbow
 upon the Table, and their Head leaning on their Hand, so, to
 emblem out the Matter the more highly, they laid their Legs
 under them, sitting upon them, and their Feet lying out be-
 hind, as removing and acquitting their Legs and Feet as far as
 possible from the least Shew of standing to attend, or Readiness
 to go upon any Employment. We are to suppose our Lord in
 this Posture now, and then the Woman could conveniently
 come at his Feet, to wash, anoint, and wipe them. —

Now

A. D. Now according to this Manner of sitting and leaning we are to

31. construe that Passage of the Evangelist about the beloved Disciple's *leaning on the Bosom of Jesus*. (see B. IV. Ch. XIII. Ver. 37.) From which Expression some, contrary to all Reason and Decency, have thought that *John* reposed himself, or lolled, on the Breast of *Jesus*. Whereas their Manner of sitting together was only thus, *Jesus* leaning upon the Table on his left Elbow, and so turning his Face and Breast away from the Table on one Side, *John* sat in the same Posture next before him, with his Back towards *Jesus's* Breast, not so near as that *John's* Back and *Jesus's* Breast did join together and touch one another, but at such a Distance as that there was Space for *Jesus* to use his right Hand upon the Table to reach his Meat at his Pleasure; and so for all the rest as they sat in the like Manner. But when *Peter* beckon'd to him to enquire who it was that should be the Traiter, then he leaned back so far as that his Back or Shoulders rested upon *Jesus's* Breast, and he lay in a sitting Posture to whisper with him. *Lightfoot.*

41 *Tbou gapest me no water for my feet.*] 'Tis probable that this *Pharisee* desired our Lord to eat with him out of Curiosity, or some ill Design, rather than true Respect, since he omitted those usual Expressions of Civility that were always paid by the *Jews* to those they had a Value for, when they entertained them. *Bragg.*

44 *Her sins, which are many, are forgiven: for she loved much.*] *Christ* saith not, her Sins are forgiven, because she loved much: For her Love is not the Cause, but the Effect of the Remission of Sins. The Cause assigned of her Forgiveness is Faith, Ver. 47. This Verse is thus admirably paraphrased by Dr. *Clarke*, Assuredly therefore I tell you, so far is this Woman from being unworthy to come near me by reason of her Sins, which are indeed, as you suppose, great and many, that, on the contrary, God having forgiven her those many and great Sins upon her sincere Repentance, the Sense of that Mercy hath filled her Heart with such ardent Love and Gratitude as expresses itself in far more extraordinary Instances of humble and devout Thankfulness, than you, who think you have but little forgiven you, do or can express; or than she, if she had less forgiven her, would have testified. And this makes her more worthy of my Company than those who think themselves so holy as to need no Forgiveness. See likewise *Grotius*.

46 *Thy sins be forgiven thee.*] This Woman was not diseased, nor cured of any Malady but of her Guilt. Therefore

fore this stops the Mouths of the *Arians*, who deny that our *A.D.* Saviour could forgive Sins as to the *Guilt*; but only by 31. curing he took off the *Punishment*, the *Sickness*, *Lameness*, or any other *Plague*. *Wall's Critical Notes on the New Testament.*

C H A P. X.

MATTH. xii. ver. 22. to the end of the Chapter.

MARK iii. ver. 22. to the end of the Chapter.

LUKE viii. Verses 1, 2, 3, 19, 20, 21.

Jesus preaches in several Places, and Women minister to him of their Substance, ver. 1. A blind and dumb Man healed, ver. 4. Blasphemy against the Holy Ghost, ver. 14. Hypocrisy of the Pharisees, ver. 17. Their Unreasonableness in asking a Sign from Heaven, ver. 22. Obedience the chief Thing respected by Christ, ver. 30.

Luk. viii.

1 **A**ND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve were with him,

2 2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils;

3 3 And Joanna the wife of Chuza, Herod's steward; and Susanna, and many others, which ministered unto him of their substance.

Matt. xii. 4 Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, inasmuch that the blind and dumb both spake and saw.

23 5 And all the people were amazed, and said, Is not this the son of David?

24 6 But when the Pharisees and the Scribes, which Mar. iii. 22 came down from Jerusalem, heard it, they said, This fellow

A. D. fellow hath Beelzebub, and by the prince of the devils

31. casteth he out devils.

7 And Jesus knew their thoughts, and he called them 25
unto him, and said unto them in parables, How can Sa- Mark iii.
tan cast out Satan? 23

8 Every kingdom divided against itself is brought to Matt. xii.
desolation; and every city or house divided against it- 25
self shall not stand.

9 And if Satan cast out Satan, he is divided against 26
himself; how then shall his kingdom stand?

10 And if I by Beelzebub cast out devils, by whom 27
do your children cast *them* out? therefore they shall be
your judges.

11 But if I cast out devils by the Spirit of God, then 28
the kingdom of God is come unto you.

12 Or else, how can one enter into a strong man's 29
house, and spoil his goods, except he first bind the strong
man? and then he will spoil his house.

13 He that is not with me is against me, and he that 30
gathereth not with me, scattereth abroad.

14 Wherefore I say unto you, All manner of sin and 31
blasphemy shall be forgiven unto men: but the blasphe-
my *against* the Holy Ghost shall not be forgiven unto
men.

15 And whosoever speaketh a word against the Son of 32
man, it shall be forgiven him: but whosoever speaketh
against the Holy Ghost, it shall not be forgiven him, nei- Mark iii.
ther in this world, neither in the *world* to come, but *he* 29
is in danger of eternal damnation.

16 Because they said, He hath an unclean spirit.

17 Either make the tree good, and his fruit good; or Matt. xii.
else make the tree corrupt, and his fruit corrupt. For 33
the tree is known by *his* fruits.

18 O generation of vipers, how can ye, being evil, 34
speak good things? for out of the abundance of the heart
the mouth speaketh.

19 A good man out of the good treasure of his heart 35
bringeth forth good things: and an evil man out of the
evil treasure bringeth forth evil things.

20 But I say unto you, That every idle word that men 36
shall speak, they shall give account thereof in the day of
judgment.

- 37 21 For by thy words thou shalt be justified, and by A.D.
thy words thou shalt be condemned. 31.
- 38 22 Then certain of the Scribes and of the Pharisees
answered, saying, Master, we would see a sign from
thee.
- 39 23 But he answered and said to them, An evil and
adulterous generation seeketh after a sign, and there shall
no sign be given to it, but the sign of the prophet
Jonas.
- 40 24 For as Jonas was three days and three nights in the
whale's belly ; so shall the Son of man be three days and
three nights in the heart of the earth.
- 41 25 The men of Nineveh shall rise in judgment with
this generation, and shall condemn it, because they re-
pent at the preaching of Jonas, and behold, a greater
than Jonas is here.
- 42 26 The queen of the south shall rise up in judgment
with this generation, and shall condemn it : for she came
from the uttermost parts of the earth to hear the wis-
dom of Solomon, and behold, a greater than Solomon *is*
here.
- 43 27 When the unclean spirit is gone out of a man,
he walketh through dry places, seeking rest, and findeth
none.
- 44 28 Then he saith, I will return into my house from
whence I came out ; and when he is come, he findeth *it*
empty, swept, and garnished.
- 45 29 Then goeth he, and taketh with himself seven
other spirits more wicked than himself, and they enter in
and dwell there : and the last state of that man is worse
than the first. Even so shall it be also with this wicked
generation.
- 46 30 While he yet talked to the people, behold, there
Mark iii. came then his brethren and his mother, and standing
31 without, sent unto him, desiring to speak with him ;
32 31 For the multitude sat about him, and *they* could
Lu.viii.19 not come at him for the press.
- Matt.xii. 32 Then one said unto him, Behold, thy mother
47 and thy brethren stand without, desiring to speak with
thee.
- 48 33 But he answered and said unto him that told him,
Who is my mother ? and who are my brethren ?

A.D. 34 And he looked round about on them which sat 34
 31. about him, and he stretched forth his hand towards his Mat. xii.
 disciples, and said, Behold my mother, and my bre- 49
 thren.

35 For whosoever shall do the will of my Father 50
 which is in heaven, the same is my brother, and sister,
 and mother.

ANNOTATIONS.

Ver. 6 *Beelzebub*.] Probably the *Heathen Jupiter*. The Word signifies the *Prince of the Fly* or *Flies*, the God of *Ekron*, 2 Kings i. 6. being indeed an Idol that the Inhabitants of that City in *Palestine* worshipped, and conceived to have Power over all hurtful Flies, and to drive them out of their Region. He is stiled the *Prince of the Devils*, because he was supposed to have Power over them, and to be able to throw them out of those possessed with them, (whole Legions together) like Swarms of Flies. *Hammond, Whitby.*

Whereas the *Pharisees* say that *Jesus* cast out Devils by *Beelzebub the Prince of the Devils*, we are to observe that this was no unusual Practice among the Sorcerers and Magicians, (as is evident by many of the ancient Poets) when they could not prevail any other Way, to use the Help of the great and chiefest Devil (whose Name they would threaten him to publish if he did not help them) to expel or cast out other less Devils that possessed Men. In *Jamblicus* there is Mention of that Form in which they threatened him; and *Porphyry* says that his Name was *Serapis*. But our Saviour sufficiently refuteth that Calumny several Ways. First, by a common and known Axiom, Every 8
Kingdom divided, &c. and the Meaning thereof is this, That the Devils are wise there is no Question: But they that are wise will rather seek to establish themselves, and their own Power, which is done by Concord and Agreement, than to distract and dislocate it, which is done by Faction and Division; therefore it is not likely that the Devils will so differ and disagree as the one to expel the other, as they would persuade the World. Secondly, by Retortion, in these Words, *If I by Beelzebub cast 10*
out Devils, by whom do your Children cast them out? And the Force of *Christ's* Argument is this, In a like Cause Equity will that Men give a like Judgment: When your Disciples cast out Devils by the Invocation of the most High, or in the Name of the God of *Abraham, Isaac, and Jacob*, (see *Grotius*) do you

not think that they cast them out by a divine Power? Therefore ^{A. D.} so should you even think of me, if you thought aright. 31.
Hales.

11 — *Then the kingdom of God, &c.]* By the Kingdom of God is meant the Time of the *Messiah's* being in the World. And the Consequence inferred is this, That as God, by sundry Works and Miracles, gave his People of *Israel* a Sign of their instant Deliverance out of *Egypt*, so the great Miracles of *Christ* were ordained by him to be a Sign unto the World of a greater Deliverance, which was now working for them; and where they saw the one they should expect the other. Hales, Grotius.

12 *Or else, how can one enter, &c.]* This is the third Argument our Lord uses to refute the Calumny of the *Pharisees*. And whereas his other two served only to convince certain Men, this comes to the Thing itself, and quite overthrows it. There have been, saith *Christ*, who have cast out Devils through *Beelzebub*; it may be so, but this hath been without any Harm or Loss from the one unto the other; it hath not come to spoiling of Goods, to extirpate out of the Minds of Men any of their Sins, but rather to increase them; this hath been nothing but a mere Collusion and Cheat: But when I cast out Devils you may see I spoil them to the Purpose, I rob them of their Power; for I plant in the Minds of Men such Doctrine as will admit of no Vice and Wickedness to be near it, (wherein the Power of the Devil does consist) and therefore you may very well imagine that I am in good earnest; for I bind him, and spoil him, which no one Devil ever yet did unto another, or ever will. Hales.

13 *He that is not with me, is against me.]* In these Words our Lord avers, that, so far from acting by Authority from, or in Confederacy with *Beelzebub*, there is so great an Enmity between himself and the Devil, that he will not admit of any Neutrality in any Man, professing that whosoever is not the Devil's Enemy is his. All indifferent Men are Enemies.

14 *All manner of sin and blasphemy.]* In these Words there is an *Hebraism*, which we often meet with in Scripture. As in the 5th Chapter of *St. Matthew*, *Heaven and Earth shall pass away, but my Words shall not pass away*; that is, Heaven and Earth shall sooner pass away. The Meaning therefore of the Words is only this, All manner of Calumnies and Slanders are heavy Sins, and shall hardly be forgiven to those that do commit them; but they shall be more easily forgiven than that Calumny which he knows to be a Calumny, who doth commit it: And this *Christ* calls blaspheming of the Holy Ghost; which was the Case of these *Pharisees*, who calumniated the Miracle which our Saviour wrought as proceeding from the Devil, which
their

A. D. their own Conscience told them issued from the Holy Spirit.
 31. In *Verse* the 7th 'tis said that *Jesus knew their Thoughts*, that is, he saw into them, and he knew that they verily believed that the Miracle which he wrought was wrought by the Power of God; but yet he saw that they would rather invent any Lie, or asperse him with any Slander, (though they knew it well enough to be a Lie and Slander) than to suffer the People to forsake their *Chair*, and follow him. See *B. III. Chap. VIII. Ver. 66. N. Hales, Grotius.*

17 *Either make the tree good, &c.]* The Dependence of these Words is this, You say I work by the Devil, saith *Christ*; but you do not see any other Work of mine, besides this Miracle, which looks like a Work of the Devil: You see, I go about doing good; I exhort Men to Repentance, I shew them the Way to Heaven: These are no Works which the Devils use to do; therefore either say that I do all this in the Name of *Beelzebub* too, or else acknowledge that I do my Miracles by the Power of God: For Men judge of the Quality of the Mind by the common Actions or Habits of their Life, as they do of Trees by the Fruits which they produce, be they good or evil. And that this is true, saith *Christ*, you may judge by your own-selves: For, *how can ye, being evil, speak good Things?* that is, 18 you never can do it. A dissembled and forced Mind will quickly shew itself some Way or other, and will return unto its wonted Habit; and therefore, as you may judge by yourselves, that because you speak and do nothing but that which is evil, therefore you yourselves are evil, so you should judge of me, that because you see I say and do nothing but that which is good, therefore I am good; and therefore that Spirit which works in me is good. *Hales.*

20 *Every idle word.]* By *idle Word* here we are not to understand every Word which a Man speaks of which there is no Profit, or which is good for nought; but of such a Word where-in there is no Truth: For by *idle* and *vain* in holy Scripture is often understood that which is false. And so to take the Name of God in vain, in the Commandments, is to swear falsely. So that the Scope of *Christ* in these Words is this, Do you think you shall escape for this horrid Calumny which you have cast upon me, knowing it to be a Calumny in your own Hearts? I tell you nay; for no Man shall escape in the Day of Judgment for calumniating another Man falsely, though he do not know that that Calumny is false; and therefore much less shall you. By which we may learn, if not to avoid all idle Words, (which to the Nature and Education of Man is almost quite impossible) yet to beware of calumniating Persons, not only when we know that Calumny is false, (which doubtless is

a very grievous Sin) but when we are not evidently ascertained A. D. that the Thing is true. And therefore it is the special Office 31. of a good Christian to refrain his Tongue altogether in that Point, for it is a rare Thing for a Man to give himself the Liberty to repeat that of another which is false, and not to wish it true. *Hales.*

22 *We would see a sign from thee.] i. e.* We are not satisfied with the *Works* you have yet done; we desire you would call for some miraculous Sign *from Heaven*, which may demonstrate you to be sent from God, and to act by his Power and Commission.——For, as for those Miracles which he did on Earth, they cried them down, as apprehending them pendulous between two several Powers; for as they might come from God, so they might come from the Devil; but in Heaven they thought the Devil had no Power. *Clarke, Hales, Dio.*

23 *An evil and adulterous generation seeketh after a sign.]* The Meaning of *Christ's* Answer is this, You would have a Sign from Heaven, and then you will believe me: God, that will omit no Occasion to leave you inexcusable, hath given you Signs enough here upon Earth, but he is not bound to satisfy your Humours, and to give them where and when you would have them; he knows these which you have seen are sufficient to persuade Belief, if that your *Avarice*, and *Profit*, and *Places* which you hold in the present *Jewish* State, did not make you seek all Occasions and Cloaks for your Incredulity: And therefore, if those Signs which I have done on Earth will not serve you, you shall have none from Heaven; but if you will, you shall have one from under the Earth, even the Sign of the Prophet *Jonas*, and that Sign not a Sign to convert you, who, after so many Signs and Miracles, will not be converted, but a Sign of my Innocence, and your Malice, which will persecute me even unto the Death, for all that Good which I have done amongst you. *Hales, Grotius.*

24 *So shall the Son of man be in the heart of the earth three days and three nights.]* Against the Truth of these Words it is objected, that *Christ* was in the Sepulchre only two Nights, one whole Day, and two Parts of a Day. But this Objection is founded upon a Mistake of a Way of speaking common to the *Jews*, and other People, who, when they name any Number of Days or Years, include the first and the last of the Days or Years to make up the Sum. *Christ* alluding to his own Resurrection, says, *In three Days I will raise it up.* The Angels report his Prediction thus, *The Son of Man shall be crucified, and the third Day rise again.* Elsewhere it is said, *After three Days;* and here, that he was to be in the Bowels of the Earth *three Days and three Nights.* These Expressions are equivalent to each

A. D. each other, for we always reckon the Night into the Day
 31. when we reckon by so many Days. Thus, in the Case of Circumcision, every Male Child was to be circumcised on the eighth Day : But the Day of the Birth was one, and the Day of the Circumcision another ; and though a Child was born towards the very End of the first Day, he was capable of Circumcision on any Time of the eighth Day. *Trial of the Witnesses.* See also *Whitby, Hammond.*

27 *When the unclean spirit is gone out of a man, &c.*] It is not improbable, that our Lord, being much afflicted with the evil and incredulous Hearts of the People of the *Jews*, taketh a Kind of Survey of that whole Nation, even from the Time wherein they were first led away captive into *Babylon*, to the Time when they were utterly destroyed by *Titus*. Before their Captivity they were full of all manner of Wickedness, as appeareth by the Prophets ; under their Captivity they were a little reclaimed, and upon that Amendment were brought back again : But then after their Return, in the Times not long before our Saviour's Coming, they fell into such Vices as were abominable, even in the Heathens themselves ; and, to shut up all, added thereunto the Contempt of their own *Messiah*, sent amongst them with so much Power, and yet with so much Meekness, as Man never came. Whereupon, being justly forsaken of God, whom they had thus forlook, they became the most wretched and vicious People in the World, as *Josephus* doth describe them to be, about their latter Times. And this Contemplation of their miserable Condition our Saviour seems to insinuate, even unto themselves, in this Parable of the unclean Spirit going out of a Man and returning back again. Of which, if what has been said be not the Occasion, yet certainly this is the Sense, that those Men, who have once left and forsaken the vicious Courses of their carnal Life, if they ever relapse and fall back again into them, all their latter Sins are far more sinful than their former, Almighty God justly revenging the Contempt of that Grace which he hath offered to them, by giving them up to all manner of Wickedness and Uncleaness.

Here note, that the Number of *Seven*, *Ver.* 29. is the Number of Perfection, or the Signification of that which in its own Kind is grown to full Maturity, whether it be good or evil. So *St. John* calleth the Holy Spirit of God the *Seven Spirits*, *Rev.* i. 4. so the Barren is said to *have born Seven*, *1 Sam.* ii. 5. that is, to have been as fruitful as any other Woman is or can be. And therefore, when the unclean Spirit is said to take *seven* other Spirits with him, the Meaning only is, that that Man becomes perfectly wicked, when that Spirit once returns, whom before he had cast out. *Hales.*

C H A P. XI.

A.D.

31.

MATTH. xiii. ver. 1. to ver. 54. MARK iv. ver. 1. to ver. 35. LUKE viii. ver. 4. to ver. 19.

The Parable of the Sower, ver. 1. Why Christ spake in Parables, ver. 11. Knowledge must be communicated, ver. 28. Grace given proportionable to Men's Improvement, ver. 31. Parable of the Tares, ver. 33. Of Corn growing imperceptibly, ver. 40. Of the Mustard-seed, ver. 45. Of the Leaven, ver. 47. The Explication of these Parables, ver. 51. Parable of the hidden Treasure, ver. 59. Of the Pearl, ver. 60. Of the Fishing-net, ver. 62. The Use and Application of them to his Disciples, ver. 67.

Mat. xiii.

1 1 THE same day went Jesus out of the house, and began to teach by the sea-side.

Mar. iv. 1

Luk. viii. 2 And when much people were gathered together, and were come to him out of every city, he entred into a ship, and sat in the sea, and the whole multitude was by the sea on the land.

Mar. iv. 1

2 3 And he taught them many things by parables, and said unto them in his doctrine,

3 4 Hearken, Behold, there went out a sower to sow his seed.

Lu. viii. 5

Mark iv. 5 And it came to pass as he sowed, some fell by the way-side, and it was trodden down, and the fowls of the air came and devoured it up.

5 6 And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth.

6 7 But when the sun was up, it was scorched, and because it had no root, and lacked moisture, it withered away.

Lu. viii. 6

Mar. iv. 7 8 And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

9 And

A.D. 9 And other fell on good ground, and did yield fruit 8
 31. that sprang up, and increased, and brought forth, some
 thirty, some sixty, and some an hundred.

10 And when he had said these things, he cried, He Luk. viii.
 that hath ears to hear, let him hear. 8

11 And when he was alone, they that were about him Mar. iv. 10
 with the twelve, asked of him the parable, saying, What Lu. viii. 9
 might this parable be? and why speakest thou unto them Mat. xiii.
 in parables? 10

12 He answered and said unto them, Because it is 11
 given unto you to know the mysteries of the kingdom of Mark iv.
 heaven: but unto them that are without, all *these* things 11
 are done in parables:

13 For whosoever hath, to him shall be given, and he Mat. xiii.
 shall have more abundance; but whosoever hath not, from 12
 him shall be taken away, even that he hath.

14 Therefore speak I to them in parables: because 13
 they seeing, see not; and hearing, they hear not, neither
 do they understand;

15 And in them is fulfilled the prophecy of Esaias, 14
 which saith, By hearing ye shall hear, and shall not un-
 derstand, and seeing ye shall see, and shall not per-
 ceive.

16 For this people's heart is waxed gross, and their 15
 ears are dull of hearing, and their eyes have they closed; Mark iv.
 left, at any time they should see with *their* eyes, and hear 12
 with *their* ears, and should understand with *their* heart,
 and should be converted, and *their* sins should be forgiven
 them, and I should heal them.

17 But blessed *are* your eyes, for they see; and your Mat. xiii.
 ears, for they hear. 16

18 For verily, I say unto you, that many prophets and 17
 righteous men have desired to see those things which ye
 see, and have not seen *them*; and to hear those things
 which ye hear, and have not heard *them*.

19 And he said unto them, Know ye not this pa- Mar. iv. 13
 rable? and how then will you know all parables? Mat. xiii.

20 Hear ye therefore the parable of the sower: the 18
 parable is this, The seed is the word of God. Lu. viii. 11

21 The sower soweth the seed. Mar. iv. 14

22 Those by the way-side, are they that hear the word Lu. viii. 12
 of

- Mark iv. 15 of the kingdom, and understand it not : but when they A.D.
 Luk. viii. have heard, Satan cometh immediately, and taketh away ^{31.}
 12 the word that was sown in their hearts, lest they should
 believe and be saved.
- Mark iv. 23 And these are they likewise which are sown on
 16 stony ground, who, when they have heard the word,
 immediately receive it with gladness,
 17 24 And have no root in themselves, and so endure
 Luk. viii. but for a time : afterward, in the time of temptation,
 13 when affliction or persecution ariseth for the word's sake,
 immediately they are offended, *and* fall away.
- Mark iv. 25 And these are they which are sown among thorns :
 18 such as hear the word ;
- Luk. viii. 26 Which when they have heard, go forth, and the
 14 cares of this world, and the deceitfulness of riches, and
 Mark iv. pleasures of this life, and the lusts of other things entring
 19 in, choke the word, and it becometh unfruitful, and
they bring no fruit to perfection.
- 20 27 And these are they which are sown on good ground,
 Luk. viii. such as in an honest and good heart, having heard the
 15 word, keep it, and bring forth fruit with patience, some
 Mar. iv. 20 thirty-fold, some sixty, some an hundred.
- 21 28 And he said unto them, No man, when he hath
 lighted a candle, covereth it with a vessel, or putteth it
 Luk. viii. under a bed, but setteth it on a candlestick, that they
 16 which enter in may see the light.
- Mark iv. 29 For there is nothing hid which shall not be mani-
 22 fested, neither was any thing kept secret, but that it should
 Lu. viii. 17 be known and come abroad.
- Mar. iv. 23 30 If any man have ears to hear, let him hear.
- 24 31 And he said unto them, Take heed therefore what
 Luk. viii. *and* how ye hear : with what measure ye mete, it shall be
 18 measured to you ; and unto you that hear, shall more be
 Mar. iv. 24 given.
- Luk. viii. 32 For whosoever hath, to him shall be given ; and
 18 whosoever hath not, from him shall be taken even that
 which he seemeth to have.
- Mat. xiii. 33 And another parable put he forth unto them, say-
 24 ing, The kingdom of heaven is likened unto a man which
 sowed good seed in his field :
- 25 34 But while men slept, his enemy came and sowed
 tares amongst the wheat, and went his way.

A.D. 35 But when the blade was sprung up, and brought 26
 31. forth fruit, then appeared the tares also.

36 So the servants of the householder came and said 27
 unto him, Sir, didst thou not sow good seed in thy field?
 from whence then hath it tares?

37 He said unto them, An enemy hath done this. The 28
 servants said unto him, Wilt thou then that we go and
 gather them up?

38 But he said, Nay; lest, while ye gather up the 29
 tares, ye root up also the wheat with them.

39 Let both grow together until the harvest; and in 30
 the time of harvest I will say to the reapers, Gather ye
 together first the tares, and bind them in bundles to burn
 them, but gather the wheat into my barn.

40 And he said, So is the kingdom of God, as if a Mark iv.
 man should cast seed into the ground: 26

41 And should sleep, and rise night and day, and the 27
 seed should spring and grow up, he knoweth not how.

42 For the earth bringeth forth fruit of herself, first 28
 the blade, then the ear, after the full corn in the ear.

43 But when the fruit is brought forth, immediately 29
 he putteth in the sickle, because the harvest is come.

44 And another parable put he forth unto them, and Mat. xiii.
 he said, Whereunto shall we liken the kingdom of God? 31
 or with what comparison shall we compare it? Mar. iv. 30

45 It is like a grain of mustard-seed, which a man 31
 took and sowed in his field: Mat. xiii. 31

46 Which is the least of all seeds: but when it is 32
 grown, it is the greatest among herbs, and becometh a
 tree: so that the birds of the air come and lodge in the
 branches thereof.

47 Another parable spake he unto them, The king- 33
 dom of heaven is like unto leaven, which a woman took
 and hid in three measures of meal, till the whole was
 leavened.

48 All these things spake Jesus unto the multitude in Mat. xiii.
 parables, and with many such parables spake he the word 34
 unto them, as they were able to hear it. Mar. iv. 33

49 But without a parable spake he not unto them, 34
 that it might be fulfilled which was spoken by the pro- Mat. xiii.
 phet, saying, I will open my mouth in parables, I will 35
 utter

utter things which have been kept secret from the foun- A.D.
dation of the world. 31.

36 50 Then Jesus sent the multitude away, and went in-
Mark iv. to the house, and when they were alone, he expounded
34 all things to his disciples.

Mat. xiii. 51 And his disciples came unto him, saying, Declare
36 unto us the parable of the tares in the field.

37 52 He answered and said unto them, He that soweth
the good seed, is the Son of man :

38 53 The field is the world : the good seed are the chil-
dren of the kingdom : but the tares are the children of
the wicked one :

39 54 The enemy that sowed them is the devil : the har-
vest is the end of the world : and the reapers are the an-
gels.

40 55 As therefore the tares are gathered and burnt in
the fire : so shall it be in the end of this world.

41 56 The Son of man shall send forth his angels, and
they shall gather out of his kingdom all things that offend,
and them which do iniquity :

42 57 And shall cast them into a furnace of fire : there
shall be wailing and gnashing of teeth.

43 58 Then shall the righteous shine forth as the sun, in
the kingdom of their Father. Who hath ears to hear,
let him hear.

44 59 Again, the kingdom of heaven is like unto a trea-
sure hid in a field : the which when a man hath found, he
hideth, and for joy thereof goeth and selleth all that he
hath, and buyeth that field.

45 60 Again, the kingdom of heaven is like unto a mer-
chant-man seeking goodly pearls :

46 61 Who, when he had found one pearl of great price,
he went and sold all that he had, and bought it.

47 62 Again, the kingdom of heaven is like unto a net
that was cast into the sea, and gathered of every kind.

48 63 Which, when it was full, they drew to shore,
and sat down, and gathered the good into vessels, but
cast the bad away.

49 64 So shall it be at the end of the world : the angels
shall come forth, and sever the wicked from among the
just ;

65 And

A.D. 65 And shall cast them into the furnace of fire: there 50
 shall be wailing and gnashing of teeth.

31. 66 Jesus saith unto them, Have ye understood all these 51
 things? they say unto him, Yea, Lord.

67 Then said he unto them, Therefore every Scribe 52
 which is instructed unto the kingdom of heaven, is like
 unto a man that is an householder, which bringeth forth
 out of his treasure things new and old.

68 And it came to pass, that when Jesus had finished 53
 these parables he departed thence.

ANNOTATIONS.

Ver. 3. *He taught them many things by parables.*] The Reader must naturally observe that the Method of our Lord's Preaching in this Chapter is very different from his former Way, which was *plain*, and expressed in the *usual* Manner, but here 'tis by Way of Parables and obscure Similitudes: It may not therefore be improper briefly to explain the Reasons why our Lord speaks so often in a *mystical* Manner to his Hearers. He himself has assigned this Reason, *Therefore speak I unto them in Parables, because they seeing see not, and hearing they hear not*, Ver. 14. By which our Lord intimates that the Reason why he spake so obscurely to them was their own Wickedness and Perverseness, which indisposed them to receive Profit by his more plain Discourses. For the Phrase *seeing see not, and hearing hear not*, is a proverbial Expression concerning Men so wicked and so slothful, that either they attend not, or will not follow the clearest Intimations and Convictions of their Duty. Hence it evidently follows, that the Phrase, *to them it is not given to know the Mysteries of the Kingdom*, or, as St. Mark expresses it, *to them that are without all these Things are done in Parables*, Ver. 12. only imports, that to them I allow or vouchsafe not a clearer Knowledge of these Things, whom I find much more disposed to slight and neglect than to receive and profit by them: And therefore, by the Rule of Contraries, *to you it is given to know them*, Ver. 12. can only signify, to you I think fit to allow and vouchsafe the Knowledge of them, as finding you disposed to attend to and improve by them. For *whosoever hath*, &c. Ver. 13. For they who with Honesty and Simplicity receive Instruction, and improve those Advantages which God hath already given them, to the Purposes of Religion

Religion and the Increase of Virtue, as you do, such Persons A.D. indeed shall have more Instruction, and greater Assistances continually afforded them. But they who make no use of that Instruction which is given them, and improve not those Advantages which they already have, as a great Part of these *common Hearers* do not; such Persons, as they are not capable, so neither shall they be accounted worthy of more Instructions or greater Advantages. 31.

This is *one* Reason our Lord gives for his speaking to the People in *Parables*; it was by way of *Punishment*, and as an Expression of his Displeasure at their harden'd Infidelity. There is *another*, and that a very *merciful* one; inasmuch as by this manner of Preaching he condescended to the meanest Capacities, discoursing to them by a free, easy, and familiar Way, and bringing down the *heavenly* Doctrines he taught, as near as possible, to their very Senses. And what Method could have been contrived more suitable to the ordinary Capacities of Men, than that which let them into the most sublime and important Truths by sensible Arguments, by easy and familiar Representations taken from probable Occurrences of human Life, which chalked out the Rules of their Duty to them as it were in visible Lines, so that the weakest are capable of seeing them, and the wisest cannot but admire the excellent Order and Design of them? Add to this, that such Lessons, as they are best remembered, so having once obtained their Sense, they will stick closer to us; for the Time spent in the unfolding of them makes the Idea the more fixed and lasting on the Brain. Bragg, Fiddes, Clarke.

4 *There went out a sower to sow.*] Our Lord's Interpretation of the Parable is this, The *Seed* is the *Word of God*, or the Word of the Kingdom; *i. e.* the Gospel, the Religion that *Christ Jesus* came to teach the World. *The Sower soweth the Word*; *i. e.* The Preacher of the Gospel scattereth his Instructions, and as it were sows the Precepts of true Religion in the Hearts of his Hearers. When any one heareth this Word, and *understandeth* it not, *i. e.* doth not *consider* and *meditate* upon it at all, then cometh the *Wicked one*, or *Satan*, immediately, and catcheth away that which was sown in his Heart, lest he should believe and be saved: This is he who received Seed *by the Way-side*; and this is the Case of those, who, when they have at Church heard the Word of God read, expounded, and inculcated to them, do as soon as they come out of the Church fall to talking of indifferent Matters, and never more think of what they have heard, but forget it. The Fowls of the Air pick up all the Seed before it can take any Root. The Seed which

A.D. which lodged upon *stony Ground*, expresses a Profelyte, who
 31. embraces the Gospel with Joy and Transport, yet looks only on the smoother Part of it, but, for Want of Resolution, when his Religion is persecuted, or the Duties of it oppose his Interest, he cools in his Devotion, and is discouraged from proceeding in a Course of Piety. — He also that received Seed among the *Thorns*, is he that heareth the Word, and goeth forth, and the *Cares* of this World, the Deceitfulness of *Riches*, and the *Lusts* and *Pleasures* of this Life entring in, choke the Word, and it becometh *unfruitful*, or at best bringeth no Fruit to Perfection. — But they that received Seed into the *good Ground*, are such, who, when they have heard the Word, being of good, and honest, and well-disposed Tempers, believe, embrace, and obey it, and shew the Effects of it in the Holiness of their Lives; according to the different Degrees of the Goodness of their Tempers, and the Firmness of their Resolution, making smaller or greater Improvements. *Whitby, Clarke, Bragg, Christian Exemp.*

28 *No man, when he hath lighted a Candle, &c.*] 'Tis manifest from *Ver. 11.* that *Christ* spake these Words to his Disciples when he was alone with them, and the plain Import of them, as they are subjoined to the Explication of the preceeding Parable, is this, As if *Christ* had said, I give you a clear Light, by which you may discern the Meaning of this and other Parables; but this I do, not that you may keep it to yourselves, and hide it from others, but that it may be beneficial to you, and by you be made beneficial to others: And that, having thus learned, you may instruct them how they ought to hear and to receive the Word heard in good and honest Hearts. And though I give you the Knowledge of these Mysteries of the Kingdom of God *privately*, I do it not that you may keep them so; for there is nothing *thus* hid, which should not be made manifest, neither was any thing made secret *by me*, but that it should afterwards come abroad. *Whitby.*

31 *Take heed what and how ye hear.*] This *Verse* is thus excellently paraphrased by *Theophylact*, Let not any thing you have heard, slip from you, but lay it up in your Heart: For according to that Measure of Attention and Readiness of Mind you use in hearing the Word, and your Diligence in pondering it, and Care to practise suitably to what you know already, will be your farther Proficiency in Knowledge.

33 *The kingdom of heaven is likened unto a man which sowed good seed, &c.*] Our Lord himself has given us a very plain and interesting Explication of this Parable, *Ver. 52, &c.* of this Chapter. And from his Interpretation it appears, that the

Design of it is to shew, for the Encouragement of the *sincerely* A.D. Good, and Terror of the *Hypocritical*, that though there may 31. be many *wicked* Professors of Christianity, that are Christians only in *Name* and *Outside*, and who in this World may be confusedly intermixed among the Good, and go *undiscovered* of Men, and *unpunished* of God; nay, *thrive* and *prosper* here more than the Good, and to all outward Appearance be the Favourites of Heaven, whilst the *sincerely* Good undergo many *Afflictions*, and appear to be under God's *Displeasure*; yet, in the great Harvest that shall be at the End of the World, there shall be a Distinction made between the one and the other, the *Hypocritical* shall be separated from the *Sincere*, and the former consigned to everlasting Burnings, and the latter received into the heavenly Regions, the Place prepared for them from the Beginning of the World. *Bragg.*

40 *So is the kingdom of God, as if, &c.]* This Parable seems to relate to the good Ground in the Parable of the Sower, for that only brought forth Fruit unto Perfection; and is thus paraphrased by Dr. *Whitby*,—What I said of the Seed sown upon good Ground, may be illustrated by this Parable, that the Doctrine of the Kingdom of God, received into a good and honest Heart, is like Seed sown by a Man in his Ground, manured and tilled, and so prepared to receive it: For when he hath sown it, he sleeps and wakes Day after Day, and looking on it he sees it spring and grow up through the Virtue of the Earth in which it is sown, though he knows not how it doth so; and when he finds it ripe, he reaps it, and so receives the Benefit of the Seed sown; so is it here, the Seed sown in the good and honest Heart brings forth Fruit with Patience, and this Fruit daily increaseth, though we know not how the Word and Spirit worketh that Increase: And then *Christ*, the Husbandman, who sows this Seed, at the Time of the Harvest, sends forth the Angels, his Reapers, and gathers this good Seed, *i. e.* the Sons of the Kingdom, represented by it, into his celestial Mansions.

45 *It is like a grain of mustard seed.]* The Import of this Parable is, that the Gospel of *Christ*, though at its first Appearing it seems mean and contemptible, and is received only by a few, and those mean Persons, yet in Time it shall spread over all the Earth, and that Doctrine which the *Jews* now despise and reject, shall be embraced and flourish among all the Nations of the *Gentiles*. *Clarke.*

47 *Is like unto leaven.]* *Jerom* here by the Kingdom of Heaven understands the Doctrine of the Gospel, and saith, it leavens the whole Man, consisting of a rational Faculty, of irascible and concupiscible Passions, by directing his Reason to embrace

A. D. embrace and approve true Wisdom, turning his Anger into a

31. Hatred against Sin, and his Desires into a Love of and Longing after Virtue : And these three Faculties are, saith *Theophylact*, the three Measures mentioned in the Parable. *Whitby*.

59 *Is like unto a treasure.*] By this and the Parable immediately following, *of the Pearl of great Price*, the transcendent Excellency of the Christian Religion above all Things in the World is represented ; and that 'tis the greatest Wisdom to part with every thing that this World can afford, all the Pleasures, Honours and Riches of it, rather than be without the inward Power and Life of this holy Religion, which is a *Pearl of great Price*, so immense a Treasure, that nothing here below can stand in Competition with it. *Bragg*.

— *The which when a man had found he hideth.*] Or rather he concealed it : For the Treasure was already hid, which being found the Man concealed it, lest it should be known to others, by which Means he might have been prevented in buying the Field. *Knatchbull*.

62 *Is like unto a net.*] The Purport of this Parable is much the same with that of the Tares, to which I refer the Reader.

66 *Have ye understood, &c.*] *i. e.* Minded, regarded, laid to Heart.

67 *Therefore every Scribe.*] Therefore if over and above your Knowledge in the Law ye have understood the Things which I have told you of the Nature of the Gospel, the Excellency of it beyond all other Professions, and the Obligation to a good Life, ye are obliged to shew forth the Effects, and to the old Actions of your former Life, acted by *Jewish* Principles, to superadd a *Christian* Practice, and to distinguish yourselves by more than common Instances of Goodness and Perfection : And ye must take Care so to lay up these my Doctrines in your Minds, that ye may be thoroughly qualified to be Preachers of the Gospel, and be able upon all Occasions to bring forth out of your Memory, as out of a well-furnished Storehouse, Instructions suited to Persons of all Capacities. *Hammond, Clarke, Grotius*.

C H A P. XII.

A.D.

31.

MATTH. viii. ver. 18. *to the end*; and Chap. ix. ver. 1. MARK iv. ver. 35. *to the end*; and Chap. v. *to ver. 21*. LUKE ix. ver. 22. *to ver. 40*.

Jesus sets Sail for the Country of the Gadarenes, ver. 1. Sheweth what Disposition of Mind becometh his Followers, ver. 3. Stilleth a Storm, ver. 7. Disposseſſes a Legion of Devils, ver. 13. And suffers them to go into a Herd of Swine, ver. 23.

Mark iv.

35 1 **A**ND the ſame day when the even was come, and
Mat. viii. Jeſus ſaw great multitudes about him, he gave
18 commandment to depart unto the other ſide.

19 2 And a certain Scribe came and ſaid unto him,
Maſter, I will follow thee whitherſoever thou goeſt.

20 3 And Jeſus ſaith unto him, The foxes have holes,
and the birds of the air have neſts, but the Son of man
hath not where to lay his head.

21 4 And another of his diſciples ſaid unto him, Lord,
ſuffer me firſt to go and bury my father.

22 5 But Jeſus ſaid unto him, Follow me, and let the
dead bury their dead.

23 6 And when he was entred into a ſhip, his diſciples,
Mar. iv. 36 when they had ſent away the multitude, followed him,
Luk. viii. and took him even as he was in the ſhip, and launched
22 forth, and there were alſo with him other little ſhips.

Mat. viii. 7 And behold, there aroſe a great tempeſt in the ſea,
24 and the waves beat into the ſhip, inſomuch that the ſhip

Mar. iv. 37 was covered with the waves, and they were filled with
Lu. viii. 23 water, and were in jeopardy.

Mar. iv. 38 8 And he was in the hinder part of the ſhip, aſleep on
Mat. viii. a pillow: and his diſciples came to him, and awoke

25 him, ſaying, Lord, ſave us, careſt thou not that we
Mar. iv. 38 periſh?

39 9 And he aroſe, and rebuked the wind, and ſaid unto
the

A.D. the sea, Peace, be still : and the wind ceased, and there
 31. was a great calm.

10 And he saith unto them, Why are ye fearful, O 26
 ye of little faith? Where is your faith? How is it that Lu.viii.25
 you have no faith? Mar iv.40

11 And they feared exceedingly, and marvelled, and 41
 said one to another, What manner of man is this? Mat. viii.
 for he commandeth even the winds and water, and they 27
 obey him. Lu.viii.25

12 And they came over unto the other side of the sea, Mar. v. 1
 into the country of the Gadarenes, which is over against Lu.viii.26
 Galilee.

13 And when he was come out of the ship, and went Mark v.
 forth to land, there met him out of the city a certain 2
 man which had devils a long time, and ware no cloaths, Luk. viii.
 neither abode in any house, but in the tombs. 27

14 He was exceeding fierce, so that no man might Mat. viii.
 pass by that way, and no man could bind him, no not 28
 with chains. Mar. v. 3

15 Because that he had been often bound with fetters 4
 and chains, and the chains had been plucked asunder by
 him, and the fetters broken in pieces : neither could any
 man tame him.

16 And always night and day he was in the moun- 5
 tains and in the tombs, crying and cutting himself with
 stones.

17 But when he saw Jesus afar off, he cried out, and 6
 ran, and fell down before him, and worshipped him, and Luk. viii.
 with a loud voice said, What have I to do with thee, 28
 Jesus, thou Son of God most high?

18 Art thou come hither to torment us before the Mat. viii.
 time? I adjure thee by God that thou torment me 29
 not. Mar. v. 7

19 (For he had commanded the unclean spirit to come Luk. viii.
 out of the man. For oftentimes it had caught him : and 29
 he was kept bound with chains, and in fetters ; and he
 brake the bands, and was driven of the devil into the
 wilderness.)

20 And Jesus asked him, saying, What is thy name? 30
 And he answered, saying, My name is Legion : for we Mark v.
 are many : because many devils were entred into him. 9

21 And he besought him much, that he would not 10

- 31 send them away out of the country, that he would not command them to go out into the deep. A.D. 31.
- Mar.v. 11 22 Now there was nigh unto the mountains a good way off from them, an herd of many swine feeding.
- Mat.viii. 30 31 23 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
- Mark v. 24 And forthwith Jesus gave them leave. And the unclean spirits went out, and entred into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea.
- Lu viii. 34 25 When they that fed them saw what was done, they fled, and went and told *it* in the city and in the country, and what was befallen to the possessed of the devils.
- 34 26 And behold, the whole city came out to meet Jesus, and to see what it was that was done.
- Mar.v. 14 15 27 And they come to Jesus, and see him that was possessed of the devil, and had the legion, sitting at the feet of Jesus, cloathed, and in his right mind: and they were afraid.
- Luk. viii. 35 28 They also which saw *it* told them by what means he that was possessed of the devils was healed, and also concerning the swine.
- Mar.v. 16 29 Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.
- Luk. viii. 37 30 And when he was come into the ship, he that had been possessed with the devil, prayed him that he might be with him.
- Mar.v. 18 31 Howbeit, Jesus suffered him not, but said unto him, Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee.
- 32 32 And he departed, and began to publish in Decapolis, how great things Jesus had done for him: and all men did marvel.
- Matt. ix. 33 And he entred into a ship, and passed over, and came into his own city.

A.D.

31.

ANNOTATIONS.

Ver. 2 *I will follow thee.*] By our Lord's Answer 'tis probable that the Scribe imagined that *Jesus* would shortly come to great Power and Glory, and, upon Prospect of some temporal Advantages, was desirous to be his constant Attendant. But *Jesus* tells him, if such were his Views, he would certainly be disappointed; for that he himself was destitute of the common Conveniencies of Life, and that his Followers must not expect to fare better than their Master.

4 — *Bury my father.*] By this Expression we are not to understand, as if the Petitioner's Father was dead, or very sick, but only that he thought himself bound not to leave him whilst he was living. *Lightfoot.*

5 *Let the dead bury their dead.*] *i. e.* Let those who are unconcerned for the Things of God, and unfit to engage in promoting them, do such Offices which they may do as well as others; but do thou, who hast begun to follow me, and to attend upon the Doctrine of the Kingdom of God, go on without Diversion in that Work. *Whitby.*

6 *Took him even as he was in the ship.*] *viz.* Sleeping. For by connecting, as I have in this Verse, the several Accounts of the Evangelists *Matthew* and *Mark*, the seeming Difference vanishes, and the true Order is this, *Christ* goes first into the Ship, so says *Matthew*: Afterwards the Disciples send away the Multitude, so *Mark*; and then follow their Master, whom they find asleep in the Ship, and without waking him, launch'd forth.

11 *They feared exceedingly.*] This is added as an Argument of their great Infidelity, that they should express any Fear of perishing, when *Jesus* was with them, of whose Power they had such Experience.

12 *The Country of the Gadarenes.*] This is the Reading of *St. Mark* and *St. Luke*, but *St. Matthew* says, the Country of the *Gergesenes*. But this Difference ought to raise no Scruple: For supposing our Lord to land at *Gergese*, which is a City near the Sea of *Tiberias*, and where there is a steep Promontory hanging over the Lake, down which the Swine might run headlong into it; yet *Gadara* being the chief City of all that Region, and *Gergesa* a lesser Town in the same Territory, the whole Country, and *Gergesa* among the rest of the Towns in it, might be called the Country of the *Gadarenes*. See *Wall.*

13 *A certain man.*] So say *Mark* and *Luke*, but *Matthew* speaks of two: But this seeming Difference may be fairly reconciled, by supposing, what seems to be very probable, that

one of them being more fierce and mischievous than the other, A. D. and bearing the most considerable Part in this extraordinary Occurrence, was more particularly mentioned. See Bragg, Light-foot, Whitby. 31.

16 *And in the tombs.*] And consequently at some Distance from any City or Town; for of old neither Jew nor Heathen buried their Dead within the Walls of their Cities, but in Places set apart for that Purpose at some Distance from them. See Chap. viii. of this Book, Ver. 14; and Grotius on Luke vii. Ver. 12

18 *To torment us before the time.*] Hence 'tis manifest that the Devils had some Fore knowledge that they must some Time or other be shut up in the *Abyss*, called the *bottomless Pit*, Rev. xx 3 For at present, though they believe and tremble, yet they are not tormented in the Flames prepared for the Devil and his Angels, but only are reserved in Chains of Darknes to the Day of Judgment to be punished. 2 Pet. ii 4. And consequently we must consider this Petition to Jesus not to torment them before their Time, as an earnest Request, that he would not immediately plunge them into the lowest Hell, and make them suffer that Height of Torment there before the Day of Judgment. which then they knew they must be for ever consigned to, but they hoped not till then. Wall, Whitby, Bragg.

20 *What is thy name?*] We must not suppose that our Lord asked this Question to satisfy his own, or others Curiosity, but for this good End, that the *Gadarenes* might see what a miserable Condition their Countryman was in, and be the more sensible of the Mercy of his Cure, and their own great Danger amidst such vast Numbers of evil Spirits as swarmed among them, since so many had taken Possession of this unhappy Man as to deserve the Name of *Legion* (about six-thousand.) Bragg.

24 *Jesus gave them leave.*] Whether our Saviour permitted this to shew the great Power of evil Spirits, and how terrible the Effects of their Malice would be upon Men if they were not restrained by God; or whether it was to punish the *Gergesenes* for keeping these Beasts, which were a Snare and Offence to the Jews, their Flesh not being permitted to be eaten; or, for whatever other wise Reason it was; certain it is, that this is the only Miracle our Saviour worked whereby any Man suffered Damage. Clarke.

33 *Came into his own City.*] Viz. Capernaum.

A.D.

31.

C H A P. XIII.

MATTH. ix. *ver. 18. to ver. 35.* MARK v. *ver. 21. to the end.* LUKE viii. *ver. 40. to the end.*

Jesus heals a bloody Flux, ver. 5. Raises Jairus's Daughter, ver. 22. Gives Sight to two blind Men, ver. 26. And cures a deaf Man, ver. 31.

- 1 **AND** it came to pass, that when Jesus was returned, much people gathered unto him, and gladly received him; for they were all waiting for him, and he was nigh unto the sea. Luk. viii. 40
- 2 And behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him, he fell at his feet, and worshipped him; Mark v. 21
- 3 And besought him greatly that he would come into his house, saying, My little daughter lieth at the point of death, *I pray thee* come and lay thy hands on her, that she may be healed, and she shall live. Luk. viii. 41
- 4 And Jesus arose and followed him, and so did his disciples, but as he went the people thronged him. Matt. ix. 18
- 5 And behold, a woman which was diseased with an issue of blood twelve years, Luk. viii. 42
- 6 And had suffered many things of many physicians, and had spent all that she had, and was nothing bettered, but rather grew worse, Mark v. 26
- 7 When she had heard of Jesus, came in the press behind, and touched the border of his garment. Matt. ix. 21
- 8 For she said within herself, If I may but touch his garment, I shall be whole. Luk. viii. 44
- 9 And straightway the fountain of her blood was dried up: and she felt in her body that she was healed of that plague. Matt. ix. 21
- 10 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the press, and said, Who touched my clothes? Mark v. 29
- 11 When all denied, Peter and they that were with him, said, Master, the multitude throng thee, and press thee, and sayest thou, Who touched me? Luk. viii. 45

12 And

- 46 12 And Jesus said, Some body hath touched me : for A. D.
I perceive that virtue is gone out of me. 31.
- Mark v. 13 And he looked round about to see her that had
32 done this thing.
- Luk. viii. 14 And when the woman saw that she was not hid,
47 she came fearing and trembling, knowing what was done
Mar. v. 33 in her ; and falling down before him, she declared unto
Lu. viii. 47 him before all the people for what cause she had touched
him, and how she was healed immediately.
- 48 15 And he said unto her, Daughter, be of good com-
Mar. v. 34 fort, thy faith hath made thee whole ; go in peace, and
Mat. ix. 22 be whole of thy plague : and the woman was made
whole from that hour.
- Mark v. 16 While he yet spake, there came from the ruler of
35 the synagogue's *house certain* which said, Thy daughter
is dead, why troublest thou the Master any further ?
- 36 17 Assoon as Jesus heard the word that was spoken, he
Luk. viii. 36 faith unto the ruler of the synagogue, Be not afraid : be-
50 lieve only, and she shall be made whole.
- 51 18 And when he came into the house, he suffered no
man to go in, save Peter, and James, and John, and the
father and the mother of the maiden.
- Mar. v. 39 19 And when he was come in, and saw the minstrels,
Mat. ix. 23 and the people making a noise, and them that wept and
Mar. v. 38 wailed greatly,
- 39 20 He saith unto them, Why make ye this ado, and
Mat. ix. 24 weep ? Give place, *and* weep not, for the maid is not
Lu. viii. 52 dead, but sleepeth. And they laughed him to scorn,
53 knowing that she was dead.
- Mark v. 21 But when he had put them all out, he taketh the
40 father and the mother of the damsel, and them that were
with him, and entreth in where the damsel was lying.
- 41 22 And he took the damsel by the hand, and said unto
her, Talitha cumi, which is, being interpreted, Damfel,
(I say unto thee) Arise.
- Lu. viii. 55 23 And her spirit came again, and she arose straight-
Mar. v. 42 way, and walked ; for she was *of the* age of twelve years :
Lu. viii. 55 and he commanded to give her meat.
- 56 24 And her parents were astonished with a great
Mar. v. 42 astonishment, and he charged them straitly, that they
43 should tell no man what was done.
- Mat. ix. 26 25 And the same hereof went abroad into all that land.
26 And

A.D. 26 And when Jesus departed thence, two blind men 27
 31. followed him, crying and saying, Thou son of David,
 have mercy on us.

27 And when he was come into the house, the blind 28
 men came to him: and Jesus saith unto them, Believe
 ye that I am able to do this? they said unto him, Yea,
 Lord.

28 Then touched he their eyes, saying, According 29
 to your faith be it unto you.

29 And their eyes were opened, and Jesus straitly 30
 charged them, saying, See that no man know *it*.

30 But they, when they were departed, spread abroad 31
 his fame in all that country.

31 As they went out, behold, they brought to him a 32
 dumb man possessed with a devil.

32 And when the devil was cast out, the dumb spake: 33
 and the multitude marvelled, saying, It was never so seen
 in Israel.

33 But the Pharisees said, He casteth out the devils 34
 through the prince of the devils.

ANNOTATIONS.

Ver. 2. *One of the rulers of the synagogue.*] There was among the Jews the greater and lesser Sanhedrim or Consistory: The former being composed of seventy-two Judges, were made up of the Chief-Priests and Elders or Presbyters of the People, and sat in Jerusalem; the latter was established in every City, (see B. I. Chap. xi. Ver. 4. N.) and consisted of twenty-three Judges, who had the Power of punishing Offences not capital, as Scourging, &c. which is therefore called Scourging in their Synagogues. And although among the Rulers thereof there was generally one Chief, who imposed Hands on all those which were elected or admitted into the Sanhedrim, yet, because the rest had Power of Judicature there, with and under him, therefore not only he, but the rest also are all contained under this common Name of Rulers of the Synagogue. A Difference there is between the Rulers of the Synagogue and those that are called the Rulers of the People, but no more than this, the former are those in particular Cities, but the latter those of the Sanhedrim in Jerusalem. Hammond.

5 — *Was diseased with an issue of blood.*] The Malady of this Woman was not only of a sad Languishing, but it was also
 of

of a great Uncleaness, according to the Uncleaness mentioned A.D. in the Law. And this, 'tis probable, was the chief Cause that made the Woman to come fearing and trembling to Christ, when she saw she could not be hid, (*Ver. 14.*) because she had been so bold as to touch Christ in her Uncleaness. *Lightfoot.*

19 *Saw the minstrels.*] This Custom of having musical Instruments at Funerals, to begin the Lamentation, came to the latter Jews from the Rites and Manners of the Gentiles. See *Hammond, Lightfoot.*

29 *See that no man know it.*] I will here lay before the Reader the several Reasons that induced Christ to take this Care, that his Miracles in healing Diseases, and casting out of Devils, should not be known. But these two Things ought to be premised. First, When he doth his Miracles among the Heathen he never imposeth Silence on the Persons healed, but rather bids them declare what God had done for them. (See *Ver. 31. of the preceding Chapter.*) And though he chargeth his Disciples to tell no Man that he was the Christ till after his Resurrection, yet he doth himself declare to the Samaritan Woman that he was the Messiah; because these Things would prepare these Heathens and Samaritans, when Christ was preached to them by his Apostles, to receive their Testimony. Secondly, Observe, that the Things which he forbids his Disciples to declare, were not his Miracles, but either his Transfiguration on the Mount, or that he was the Christ; and this he only bad them to conceal till he was risen from the Dead: And the Reason of this Prohibition seems to be to avoid a Suspicion of setting up a temporal Kingdom.—From the first Observation 'tis manifest that the Reason why he was thus concerned to have his Miracles concealed, must be somewhat peculiar to the Jewish Nation: And it was to avoid the Malice of the Scribes and Pharisees, and Herodians, against him, (see *Chap. iv. of this Book, Ver. 24. N.*) who were so far from being convinced by his Miracles, that they not only did blaspheme them, but oft consulted how they might entrap him in his Discourse, and get something out of his Mouth by which they might accuse him as an Enemy to God and Caesar. Not therefore for Fear of Death, but that they might not take him before his Time, and that they might have less Occasion to do it for his Popularity, or the Resort of Multitudes unto him, he commands his Miracles to be concealed; and when they could not be so, he departs from the Multitudes into desert Places, and when his Fame was spread forth one Country round about, he departs thence into some other Place. But, secondly, his chief Design in thus concealing that he was the Christ, and giving Charge

not

A. D. not to divulge his Miracles, was this, that he might not indulge that pernicious Conceit, which had obtained among them, that their *Messiah* was to be a temporal King. See *Book III. Chapter 11. Verse 24. Note*; and likewise *Whitby* and *Hammond*.

C H A P XIV.

MATTH. ix. ver. 35. *to the end*; and Chap. x. *all the Chapter*; and ver. 1. of Chap. xi. and Chap. xiii. ver. 54. *to the end*. MARK vi. ver. 1. *to ver. 14*. LUKE ix. ver. 1. *to ver. 7*.

Jesus goes to Nazareth, and is despised by his Countrymen for the Meanness of his Parentage, ver. 1. The Want of good Ministers, ver. 9. Christ sends forth his twelve Apostles to preach, ver. 12. His Instructions to them, ver. 17. The Blessing of those who receive them, ver. 51.

- 1 **A**ND he went out from thence, and came into his own country, and his disciples follow him. Mark vi. 1
- 2 And when the sabbath-day was come he began to teach in the synagogue: and many hearing him, were astonished, saying, From whence hath this man these things? and what Wisdom is this which is given unto him, that even such mighty works are wrought by his hands. 2
- 3 Is not this the carpenter? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James and Joses, and Simon, and Judas? 3 Mat. xiii. 55
- 4 And his sisters, are they not all with us? Whence then hath this man all these things? 56
- 5 And they were offended at him. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house. Mark vi. 3 4
- 6 And he could do there no mighty work, save that he laid his hands upon a few sick folk, and healed them. 5
- 7 And he marvelled because of their unbelief. 6
- 8 And 8

- 35 8 And Jesus went about all the cities and villages, ^{A. D.} teaching in their synagogues, and teaching the gospel of the kingdom, and healing every sickness, and every disease among the people. 31.
- 36 9 But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.
- 37 10 Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few.
- 38 11 Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.
- Luke ix. 12 Then called he his twelve disciples together, and gave them power and authority over all devils and unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.
- Matth. x. 2 13 Now the names of the twelve Apostles are these, The first, Simon, who is called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother,
- 3 14 Philip and Bartholomew, Thomas and Matthew the Publican, James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus,
- 4 15 Simon the Canaanite, and Judas Iscariot, who also betrayed him.
- 5 16 These twelve Jesus sent forth by two and two, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.
- Mar. vi. 7 Matth. x. 5 6 17 But go rather to the lost sheep of the house of Israel.
- 7 18 And as ye go, preach, saying, The kingdom of heaven is at hand.
- 8 19 Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.
- 9 20 Provide neither gold, nor silver, nor brags in your purses;
- Lu. ix. 3 21 Nor scrip for your journey, neither bread, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat.
- Matth. xi. 10 22 And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence,

A. D. 23 And when ye come into an house, salute it. 12

31. 24 And if the house be worthy, let your peace come 13
— upon it : but if it be not worthy, let your peace return
to you.

25 And whosoever shall not receive you, nor hear 14
your words, when you depart out of that house or city, Luke ix.
shake off the very dust from your feet for a testimony 5
against them.

26 Verily, I say unto you, It shall be more tolerable Matth. x.
for the land of Sodom and Gomorrha in the day of judg- 15
ment than for that city.

27 Behold, I send you forth as sheep in the midst of 16
wolves : be ye therefore wise as serpents, and harmless as
doves.

28 But beware of men, for they shall deliver you up 17
to the councils, and they shall scourge you in their syna-
gogues.

29 And ye shall be brought before governours and 18
kings for my sake, for a testimony against them and the
Gentiles.

30 But when they deliver you up, take no thought 19
how or what ye shall speak, for it shall be given you in
that same hour what ye shall speak.

31 For it is not ye that speak, but the Spirit of your 20
Father which speaketh in you.

32 And the brother shall deliver up the brother to 21
death, and the father the child : and the children shall
rise up against *their* parents, and cause them to be put to
death.

33 And ye shall be hated of all men for my name's 22
sake : but he that endureth to the end, shall be saved.

34 But when they persecute you in this city, flee into 23
another : for verily, I say unto you, ye shall not have gone
over the cities of Israel till the Son of man be come.

35 The disciple is not above *his* master, nor the ser- 24
vant above his lord.

36 It is enough for the disciple that he be as his master, 25
and the servant as his lord : if they have called the master
of the house Beelzebub, how much more *shall they call*
them of his household ?

37 Fear them not therefore : for there is nothing co- 26
vered

vered that shall not be revealed ; and hid that shall not A. D.
be known. 31.

27 38 What I tell you in darknes, *that* speak ye in light :
and what ye hear in the ear, *that* preach ye upon the
house-tops.

28 39 But fear not them which kill the body, but are not
able to kill the soul : but rather fear him which is able to
destroy both soul and body in hell.

29 40 Are not two sparrows sold for a farthing ? and one
of them shall not fall on the ground without your Father.

30 41 But the very hairs of your head are all numbred.

31 42 Fear ye not therefore, ye are of more value than
many sparrows.

32 43 Whosoever therefore shall confesse me before men,
him will I confesse also before my Father which is in
heaven.

33 44 But whosoever shall deny me before men, him
will I also deny before my Father which is in heaven.

34 45 Think not that I am come to send peace on earth :
I came not to send peace, but a sword.

35 46 For I am come to set a man at variance against his
father, and the daughter against her mother, and the
daughter-in-law against her mother-in-law.

36 47 And a man's foes *shall be* they of his own house-
hold.

37 48 He that loveth father or mother more than me, is
not worthy of me : and he that loveth son or daughter
more than me, is not worthy of me.

38 49 And he that taketh not his cross, and followeth
after me, is not worthy of me.

39 50 He that findeth his life shall lose it ; and he that
loseth his life for my sake, shall find it.

40 51 He that receiveth you, receiveth me : and he that
receiveth me, receiveth him that sent me.

41 52 He that receiveth a prophet, in the name of a pro-
phet, shall receive a prophet's reward : and he that re-
ceiveth a righteous man, in the name of a righteous man,
shall receive a righteous man's reward.

42 53 And whosoever shall give to drink unto one of these
little ones a cup of cold water only, in the name of a dis-
ciple, verily, I say unto you, he shall in no wise lose
his reward.

A.D. 31. 54 And it came to pass, when Jesus had made an end
31. of commanding his twelve disciples, he departed thence
to teach and to preach in their cities.

55 And they departed, and went through the towns I u. ix. 6
preaching the gospel, that men should repent. Mar. vi. 12

56 And they cast out many devils, and anointed with 13
oil many that were sick, and healed them.

ANNOTATIONS.

Ver. 1. *Went out from thence.*] Viz. His House at Capernaum. See Ver. 27. of the preceding Chapter.

— *Into his own country.*] Viz. Nazareth.

3 *Is not this the carpenter?*] Hence 'tis evident that our Lord during his private Life, till he entred upon his Ministry, maintained himself by working at his Trade, which was that of a Carpenter. And this is the Opinion of the Ancients, who say he made *Rakes* and *Yokes* for Oxen. See *Whitby*, *Chemnitius*.

5 *A prophet is not without honour.*] By a *Prophet* we are to understand a *Preacher of Righteousness*, and by *Honour*, the receiving and obeying his Doctrine. And the Reason why a Preacher of Religion is little regarded by his Countrymen is, because these Men judging of Things only by temporal Considerations, and despising a Man's former Meanness, and envying his present Honour, are therefore apt to reject him, and disbelieve his Doctrine: But Strangers, acknowledging the divine Power by which a Prophet acts, and admiring the Excellency of the Doctrine which he preaches, will receive him, and honour and obey him. *Chemnitius*, *Clarke*.

6 *He could do there no mighty work.*] By these Words we are not to understand that our Lord wanted *Power*, but they relate to *his Will*: For he always requiring *Faith* in the Patient in order to his Cures, where *this* was wanting he could do no mighty Works, because that Condition was wanting which alone made it fit that he should do them. *Lightfoot*, *Whitby*.

9 *They fainted, and were scattered*] The People were ready to receive the Instructions of true Religion, and desirous to be directed in the Way of Happiness: But the *Jewish* Doctors, *Scribes* and *Pharisees*, had filled all Things with Hypocrisy and vain Traditions, and there were none that taught the People with Sincerity and Faithfulness. *Clarke*.

13 *The first Simon.*] On this Text the *Papists* ground the A. D. Monarchy of Peter, and in consequence of that the Supremacy of the Pope. But that this is a forced Inference will appear from the following Reasons. *First*, Peter is generally acknowledged to be the eldest of all the Apostles, and at least ten Years older than our Lord himself; and his Age and Gravity therefore may have caused both Sacred and Ecclesiastical Histories to have given him a Precedency, tho' not a Superiority in the College of the Apostles. For, *secondly*, *πρωτος*, *primus*, without the Article *ὁ*, never signifies Eminency, Dignity, Superiority, but only denotes the first in Order; as when many Persons are to be called over, he whose Name is first mentioned is called *πρωτος*, *primus*, the first. Thus, 1 Cor. xiv. 30. *If any thing be revealed to another that sitteth by, let πρωτος, the first, hold his Tongue.* Echard, Chemnitius. See Chapter IV. Ver. 35. Note of this Book.

16 *Go not into the way of the Gentiles.*] The Apostles are confined to preach to Israel only, because the Lord would own the Peculiarity of the Nation in the first Preaching of the Gospel. For to the Jews the Promise of the Messiah was made, and to them the Adoption, and the Promises especially belonged, Rom. ix. 4. But when they had forfeited their Privilege of being a peculiar People, by crucifying the Lord of Life, then is the Apostles Commission enlarged to go to the Gentiles. See Book IV. Chap. xxii. Verse 40. N. Whitby, Lightfoot.

17 *Lost sheep, &c.*] Our Lord calls all Israel Sheep, though they were not obedient to the Voice of the Shepherd, as being all God's chosen People; and *lost Sheep*, because they were in so great Peril of being lost and ruined by the Ignorance and Wickedness of their Guides. Whitby.

19 *Freely ye have received, freely give.*] These Words only relate to the dispensing of miraculous Gifts, and they assuredly do wrest and very much abuse them, who plead from them against the Maintenance of the Ministry. For, *First*, Christ himself says, *the Labourer is worthy of his Hire*, Book III. Chap. viii. Verse 27. And St. Paul saith, *The Lord hath ordained, that they who preach the Gospel, should live of the Gospel*, 1 Cor. ix. 14. Whitby, Grotius.

20 *Provide neither gold, &c.*] The Reason why Christ forbids his Apostles to provide any thing for their Journey is, *First*, To inure them to depend upon his Protection, and not upon their own Carefulness; and, *secondly*, He hereby intimates that they should find such good Entertainment in

A. D. in their Ministry, that they should find Safety and Maintenance wheresoever they came. Therefore, when in *Book IV. Chap. xviii. Ver. 10.* he says, *Now take Purse and Scrip*, he thereby would not intimate, that his Care of them was any whit abated of what it was now, but that they should meet with worse Times, and worse Entertainment, than they had now. *Lightfoot, Grotius, Whitby*

21 *Neither shoes, nor yet staves.*] So *Matthew* and *Luke*, but in *St. Mark* it is said, *they should take nothing for their Journey save a Staff only*: Not Staves for Weapons, or for their Defence, but a Staff for their resting on for their Ease in the Journey. This Interpretation seems to be authorized by *St. Luke*, (see *Book IV. Chap. xviii. Verse 9.*) where *Christ*, referring to this Direction, says, *I sent you without Purse, Scrip, or Shoes; but now he that hath a Purse, let him take it, and he that hath no Sword, let him buy one*: In which Words the *Sword* seems to be set down in the Place of the *Staff*, which is there omitted, and so concludes the Use of the *Staff* here to be the same in general, as of the *Sword*, viz. for Defence from Assaults. And whereas in *St. Mark* they are allowed to be shod with Sandals for the Journey, and in *St. Matthew* they are forbid to provide Shoes, the Meaning is, that they should go just as they were; each Man with the same Coat, Shoes, and Staff, that he now has, without providing any other Cloaths, Shoes, or Staff, to do which would be an Argument of Solitude. See *Hammond, Grotius, Lightfoot, Clarke*.

25 *Shake off the dust, &c.*] The *Jews* thought the Dust of the *Heathen* Lands polluted: So that the Import of this Phrase is this, *Look upon such as those Heathens whom I have forbid you to preach to; when therefore ye depart from them shake off the Dust of your Feet, as a Testimony that you so esteem them.* *Whitby*.

26 *In the day of judgment.*] By the *Day of Judgment* we are to understand the final Judgment and Perdition of ungodly Men, when *Christ* shall come in Glory and Majesty to judge the World; and the Reason why the Sin of those who reject the Gospel renders them more obnoxious to greater Punishment than *Sodom* and *Gomorrah* were to suffer at that Day is, because their Sin being committed against greater Light, and greater Confirmation of the Truth, must be greatly aggravated; and those who reject greater Offers of Mercy are justly liable to severer Punishment. See *Grotius, Whitby, Clarke*; and also *Book III. Chapter xi. Verse 48. Note*.

28 *But beware of men.] i. e.* Avoid as much as in you A.D. lies the Persecutions you may suffer from them: For, as *Theophylact* here notes, this is to be *wise as Serpents*, viz. to be circumspect in declining their Snares, and giving them no just Occasion to afflict us; and to be *harmless as Doves* is to offend no Man by Word or Example, and so to give them no Occasion to do Evil to us. *Whitby*

29 *For a testimony against them and the Gentiles.] viz.* That they hearing of your Doctrine and Miracles, and seeing your Simplicity, Sincerity and Innocence, may either embrace the Truth, or be left without Excuse. *Clarke.*

33 *He that endureth to the end shall be saved.] To endure to the End* doth here clearly signify a persevering, constant Adherence to *Christ*, in Despite of all the Persecutions that shall befall them for the Name of *Christ*. And for an Encouragement, is here added the Promise that this shall be the most probable Means in the Event to escape not only *eternal Wrath*, but even present Destruction here. *Hammond.*

34 *Till the Son of man come.] i. e.* Before the Kingdom of *Christ* be gloriously manifested in the final Destruction of the *Jewish State*. *Clarke, Whitby.*

35 *The disciple is not above his master.] See Ch. vii. of this Book, Ver. 5. N.*

37 *Fear them not therefore, &c.] Let not the Dread of these Persecutors affright you from preaching the Gospel: For the Doctrine ye are to preach is not such as that ye need through Fear to dissemble and conceal it. All Things shall in Time be openly and publickly made known, and then your Innocency shall be fully vindicated, and the Goodness of your Cause sufficiently made appear. Clarke, Whitby.*

38 *What I tell you in darkness.] i. e.* What I have said to you in private, and in obscure Parables, and almost as the *Jewish Doctors*, whose Custom it is to whisper into the Ears of one who is to speak what is thus whispered aloud to others, that speak ye openly and clearly in the Audience of all; and as it were after the Manner of the *Jews*, who having Battlements on the Tops of their Houses, over which they could look, did often from them preach to the People. *Whitby. See Hammond, Lightfoot.*

39 *In hell.] The gehenna of fire: An Hebrew Word, which signifieth the Valley of *Himmon*, which was a Place near *Jerusalem*, where Idolaters did burn their Children to *Moloch*; whereupon, by reason of the Cruelty of this Idolatry, the same was*

A. D. was attributed to Hell, 2 Kings xxiii. 10. *Isai.* xxx. 33. *Jer.* 31. vii 31. *Dia.*

40 *One of them shall not fall, &c.] i. e.* The smallest and most contemptible Creature perisheth not without the Providence of God, much less a Man.

45 *Think not that I am come to send peace.]* The usual Import assigned to these Words is this, Though all my Exhortations and Institutions tend to conciliate the most endearing Love, and to establish the firmest and most lasting Peace in the World; yet, the Event of it, through Men's Ignorance and Wickedness, will be great Variance and Discord, even between nearest Relatives and Persons of most intimate Acquaintance and Familiarity: (see *Book II. Chap. xii Ver. 39. the Note*) However the Exposition of Doctor *Lightfoot* is very ingenious and true, That he came to send upon the Land of *Judæa* not that Peace and those *Halcyon Days* which they expected at the Coming of the *Messiah*, but a Sword, and continual War, and Discords, to destroy them, not only by their Enemies, but by their own Hands. And this *Josephus* fully proves in his History of the Wars of the *Jews*, to which I refer the Reader. *Whitby.*

48 *He that loveth father, &c.]* See *Book III. Chap. v. Ver. 42. the Note.*

49 *He that taketh not his cross.]* He that cannot follow me in bearing Sufferings, Afflictions, and Death, cannot be thought worthy to partake with me in Glory. *Clarke.*

50 *He that findeth his life shall lose it.]* See *Book III. Chap. v. Ver. 43. the Note.*

52 *He that receiveth a prophet, &c.]* He that through a Spirit of *Christian* Charity shall do good to my Servants and those that believe in me, merely upon the Account that they are my Servants and Disciples, without any worldly Considerations, shall be rewarded by me according to the Diversity of the Persons to whom he hath done good, more or less profitable to God's Service, necessary for the Church, and odious to the World. By a *Prophet* we are to understand a *Minister* or *Preacher* of the Gospel: By a *righteous Man* one that is eminent for the Holiness and Goodness of his Life.

56 *And anointed with oil.]* That it was usual with the *Jews* to prescribe Oil as a fit Thing to anoint the Sick in order to their Recovery, Doctor *Lightfoot* fully proves: And it cannot be supposed that the Apostles, having no Command of *Christ* to do so, would have used this Ceremony, had it not been customary for them so to do: But whether they did

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this *symbolically*, in Hope of obtaining to the Patient the Oil A.D. of Gladness, (see Grotius) or only *medicinally*, 'tis certain that 31. the Virtue which attended it when used by the *Apostles* could not be natural, or inherent in the Oil, but must be supernatural, and derived from him who sent them, since by this Unction was produced a certain and constant Cure of all whom they anointed.

The END of the SECOND BOOK.

THE

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A.D.

32.

THE
FOUR GOSPELS
HARMONIZ'D, &c.

BOOK III.

CHAP. I.

MATTH. xiv. ver. 1. to ver. 14. MARK vi.
ver. 14. to ver. 30. LUKE ix. ver. 7, 8, 9.

*The Cause and Manner of John the Baptist's Death,
ver. 1. The Opinion of Herod and others con-
cerning Jesus, ver. 11.*

- 1 **A**ND when a convenient day was come, that Mark vi. 21
Herod on his birth-day made a supper to
his lords, high captains, and chief estates
of Galilee ; Mat. xiv. 6
2 The daughter of Herodias came in, and danced be- Mark vi. 22
fore them, and pleased Herod, and them that sat with Mat. xiv. 7
him. Mark vi. 23
3 Whereupon the king said unto the damsel, Ask of Mat. xiv. 7
me whatsoever thou wilt, and I will give it thee. Mark vi. 23
4 And he sware unto her, Whatsoever thou shalt ask Mark vi. 23
of me, I will give it thee, unto the half of my king-
dom.
5 And she went forth and said unto her mother, What 24
shall I ask ? And she said, the head of John the Baptist.
6 And she came in straightway with haste unto the 25
king, and asked, saying, I will that thou give me by and
by in a charger the head of John the Baptist.

N 4

7 And

- 26 7 And the king was exceeding sorry, yet for his oath's A. D.
sake, and for their sakes which sat with him, he would 32.
not reject her.
- 27 8 And immediately the king sent an executioner, and
commanded his head to be brought: and he went and
beheaded him in the prison.
- 28 9 And brought his head in a charger, and gave it to
the damsel: and the damsel gave it to her mother.
- 29 10 And when his disciples heard of it, they came and
Mat. xiv. took up his corps, and laid it in a tomb, and went and
12 told Jesus.
- 1 11 At that time Herod the tetrarch heard of the same
Luk. ix. 7 of Jesus, and of all that was done by him, (for his name
Mar. vi. 14 was spread abroad) and he was perplexed:
- Mat. xiv. 12 And said unto his servants, This is John the Bap-
2 tist, he is risen from the dead, and therefore mighty
works do shew forth themselves in him.
- Mar. vi. 15 13 Others said, That it is Elias. And others said,
That it is a prophet, or as one of the prophets.
- Lu. ix. 9 14 And Herod said, John have I beheaded: but who
Mar. vi. 16 is this of whom I hear such things? It is John, whom I
Luk. ix. 9 have beheaded, he is risen from the dead. And he de-
sired to see him.

ANNOTATIONS.

Ver. 1. *Herod.*] See Book I. Chap. ix. Ver. 16. N.

There are two several Times to be regarded in this *Chapter*,
viz. The Time of *John Baptist's* Death, and the Time of *He-
rod's* hearing of the Fame of *Jesus*: And the Juncture of the
Stories is very close. As the Disciples were preaching up and
down, according to *Christ's* Mission, *Herod* beheaded the Bap-
tist: And by their preaching in the Name of *Jesus*, the Fame
of *Jesus* cometh to *Herod's* hearing; and the Disciples again
hearing of the Murder of *John* return to their Master.

From one Passage in *St. John* in the next *Chapter* we may
give a tolerable Guess at the Time when the *Baptist* was be-
headed. For there we shall find that all four Evangelists speak
of *Christ's* departing privately into a desert Place: *Matthew*
particularly gives the Reason, *viz.* Because he had lately heard,
by *John's* Disciples, of the Death of their Master. Now *John*
in giving that Story of *Christ's* retiring, hath inserted this Pas-
sage,

A. D. sage, *And the Jews Passover was nigh*; whereby we may conclude that the *Baptist's* Death was a little before the Time of the Passover. And from hence we may compute the whole Space of his Ministry and Imprisonment. He began to preach and baptize in the Year of *Christ* 29, at the Spring of that Year, or about *Easter*. Half a Year after *Jesus* is baptized by him about the Feast of the *Tabernacles*. Till after the Feast of the *Tabernacles*, viz. in the Year of *Christ* 30, he is still abroad baptizing in *Bethabara* and *Anon*. About *October* in that Year he is imprisoned, and so lieth in Restraint till almost *Easter* Twelvemonth, which was in the Year of *Christ* 32. And so his Story is of three Years Space, the better half of which he preached at Liberty, and the other half he lay in Prison. *Lightfoot*.

1 — *A convenient day.*] A solemn Festival, a Day of Rest from Labour, set apart for Festivity. *Hammond*.

5 *And she went forth, &c.*] *St. Mark* relates this whole Story more fully than either of the other *Evangelists*: *St. Matthew* mentions nothing of the Damsel's going out to consult her Mother what to ask, but says, that *being before instructed of her Mother*, she demanded the *Baptist's* Head; but all that we are to understand by that Expression is, that she was instructed by her Mother before she asked any thing, but not before the Offer was made by *Herod*. And thus *Matthew* and *Mark* speak one Thing. See *Whitby*.

7 *And the king was exceeding sorry, &c.*] Viz. Because she asked a Thing so ungrateful to the People, and consequently so dangerous to himself; for the People counted *John* as a Prophet: And *St. Matthew* expressly tells us, that when *Herod* would have put him to Death, he refrained to do it because he feared the Multitude. Another Reason of this Grief might be, because the Request was so disagreeable to the Solemnity of his Birth-day; on which Days they were wont to be merry, and forbear all secular Employment, to have no Quarrels or Contentions, no Pleadings in their Courts, but especially no shedding of Blood, no Executions, counting it unfit to deprive any of Life on the Day they received theirs. See *Whitby*, *Hammond*, *Howel*.

7 *For his oath's sake.*] Behold here the Deceitfulness of Man's Heart: He that feared not to commit Incest and Murder, pretends a Fear of violating an Oath. But surely the Tyrant makes a Conscience where he needed not; for if he did ill in Swearing, he does now far worse in keeping so wicked and light an Oath. See *Dio*.

9 *Gave it to her mother.*] When *Herodias* had the Head presented her by her Daughter, she thrust the Tongue through with

with a Needle, and afterwards buried the Head in her own A.D. Palace, thinking to secure it against a Reunion, lest it should again disturb her unlawful Lusts, and disquiet Herod's Con-^{32.}science.

But observe here, that very remarkable seems the Providence of God, in avenging the Death of this holy Man, upon Herod, Herodias, and her Daughter. For

The Damsel, who danced off the Baptist's Head, passing over a frozen Lake, the Ice breaking she fell in up to the Neck, and her Head was parted from her Body by the Sharpness of the Ice. Nor was it long before God's Judgment reached the incestuous Couple: For Aretas, King of Arabia Petraea, (whose Daughter Herod had put away for Herodias) making War upon Herod for the Affront put upon his Daughter, defeats him. Soon after which the adulterous Pair were banished to Lyons in Gaul by Decree of the Roman Senate, where they lived ingloriously and died miserably. *Whitby, Howel.*

12 — *This is John the Baptist.*] Herod, upon hearing of the Fame of Jesus, is struck with Horror of Conscience, upon reflecting on the Murder of John: And if the *Leaven of Herod* was *Sadduceism*, his Horror makes him deny his *Sadducaical* Principles, and think that John was risen from the Dead. *Lightfoot.*

14 *And he desired to see him.*] That he might discern whether he was the Baptist or not. *Whitby.*

CH A P. II.

MATTH. xiv. ver. 13. to the end. MARK vi.
ver. 30. to the end. LUKE ix. ver. 10. to 18.
JOHN vi. ver. 1. to ver. 22.

The Apostles return, and give an Account of the Success of their Preaching, ver. 1. Five thousand Men fed with five Loaves and two Fishes, ver. 9. Christ and Peter walk upon the Sea, ver. 31. Many Sick healed at Genesareth, ver. 41.

Luke ix.

10 1 AND the apostles, when they were returned, ga-
Mark vi. thered themselves together unto Jesus, and told
30 him all things, both what they had done, and what they
had taught.

31 2 And he said unto them, Come ye yourselves into a
desert

A.D. defart place, and rest a while : for there were many
 32. coming and going, and they had no leifure, so much as
 to eat.

Luke ix.

3 And he took them, and went over the sea of Galilee, which is the sea of Tiberias, into a defart place apart, belonging to the city called Bethsaida.

10

John vi. 1

Mat. xiv. 13

4 And the people saw them departing, and many knew him : and a great multitude followed him, because they saw his miracles which he did on them that were diseased ;

Mark vi. 33

John vi. 2

5 And ran a-foot thither out of all cities, and outwent them, and came together to him.

Mark vi.

33

6 And Jesus went forth, and saw a great multitude, and he received them, and was moved with compassion towards them, because they were as sheep not having a shepherd :

Mat. xiv. 14

Luke ix. 11

Mark vi. 34

7 And Jesus went up into a mountain, and there he sat with his disciples, and spake unto them of the kingdom of God, and healed them that had need of healing.

John vi. 3

Luke ix. 11

8 And the passover, a feast of the Jews, was at hand.

John vi. 4

9 And when the day was now far spent, and it was evening, then came the twelve, and said unto him, This is a defart place, and now the time is far passed :

Mark vi. 35

Matt. xiv. 15

Luke ix. 12

10 Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals : for they have nothing to eat.

Luke ix. 12

Mark vi. 36

11 But Jesus said unto them, They need not depart, give ye them to eat : and he saith unto Philip, whence shall we buy bread, that these may eat ?

Matt. xiv. 16

John vi.

5

12 (And this he said to prove him ; for he himself knew what he would do.)

6

13 And Philip answered him, Shall we go and buy two hundred penny worth of bread ? Two hundred penny worth of bread is not sufficient for them, that every one of them may take a little.

Mark vi. 37

John vi. 7

14 He saith unto them, How many loaves have ye ? go and see. One of his disciples, Andrew, Simon Peter's brother, saith unto him ;

Mark vi. 38

John vi.

8

15 There is a lad here, which hath five barley loaves and two small fishes : but what are they among so many ?

9

16 He said, Bring them unto me.

Mat. xiv. 18

17 Now there was much grass in the place. And he said

John vi. 10

said

- Luke ix. 10 said to his disciples, Make all sit down by companies up- A.D.
 Mark vi. 39 on the green grass.
 Luke ix. 15 18 And they did so, and made them all sit down. And ^{32.}
 Mark vi. 40 they sat down in ranks by hundreds and by fifties.
 Luke ix. 16 19 Then he took the five loaves and the two fishes,
 John vi. 11 and looking up to heaven, he blessed, and brake, and di-
 Mark vi. 41 stributed to the disciples, and the disciples to them that
 were set down, and the two fishes divided he among
 them all.
 42 20 And they did all eat, and were filled.
 John vi. 12 21 When they were filled, he said unto his disciples,
 Gather up the fragments that remain, that nothing be lost,
 13 22 Therefore they gathered them together, and filled
 Mark vi. 43 twelve baskets with the fragments of the five barley loaves
 John vi. 13 and of the fishes, which remained over and above, unto
 them that had eaten.
 Mark vi. 44 23 And they that did eat of the loaves were about
 Matt. xiv. 21 five thousand men, besides women and children.
 John vi. 14 24 Then those men, when they had seen the miracle
 that Jesus did, said, This is of a truth that Prophet that
 should come into the world.
 15 25 When therefore Jesus perceived that they would
 come and take him by force, to make him a king;
 Matt. xiv. 22 26 Straitway he constrained his disciples to get into the
 ship, and to go before him to the other side, while he
 sent the multitude away.
 John vi. 16 27 And his disciples went down unto the sea, and en-
 17 tred into a ship, and went over the sea toward Caper-
 naum.
 Matt. xiv. 23 28 And when he had sent the multitudes away, he
 went up into a mountain apart to pray, and when the
 evening was come, he was there alone.
 John vi. 17 29 It was now dark, and the ship was in the midst of
 Mark vi. 47 the sea, and he alone on the land.
 48 30 And he saw them toiling in rowing; for the sea
 John vi. 18 arose by reason of a great wind that blew, and the ship
 Matt. xiv. 24 was tossed with waves.
 Mark vi. 48 31 And about the fourth watch of the night, when
 John vi. 19 they had rowed about five and twenty or thirty furlongs,
 he cometh unto them, walking upon the sea, and would
 have passed by them.
 Matt. xiv. 26 32 And when the disciples saw him walking on the
 sea,

A.D. sea, and drawing nigh unto the ship, they supposed it

32. had been a spirit, and cried out for fear.

19 Mark vi. 49

33 (For they all saw him, and were troubled) and immediately he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid.

50

34 And Peter answered him, and said, Lord, if it be thou, bid me come unto thee on the water.

Matt. xiv. 28

35 And he said, Come : and when Peter was come down out of the ship, he walked on the water, to go to Jesus.

29

36 But when he saw the wind boistrous, he was afraid, and beginning to sink, he cried out, saying, Lord, save me.

37 And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt ?

31

38 And when they were come into the ship, the wind ceased, and immediately the ship was at the land whither they went.

32

John vi. 21

39 Then they that were in the ship came and worshipped him, saying, Of a truth, thou art the Son of God.

Matt. xiv. 33

40 And they were sore amazed in themselves beyond measure, and wondered : for they considered not the miracle of the loaves, for their heart was hardened.

Mark vi. 51

52

41 And when they had passed over, they came into the land of Genesareth, and drew to shore.

53

42 And when they were come out of the ship, the men of that place had knowledge of him, and sent out into all that country round about, and began to carry about in beds those that were sick, and brought unto him all that were diseased :

54

Matt. xiv. 35

Mark vi. 55

Matt. xiv. 35

43 And whithersoever he entred, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment, and as many as touched him were made perfectly whole.

Mark vi. 56

56

Matt. xiv. 36

ANNOTATIONS.

Ver. 3. *Went over the sea of Galilee.*] Not over to the other Side beyond *Jordan*, but he coasted by Sea from one Place to another on the same Shore, viz. from *Capernaum* to the

the

the Desart of *Bethsaida*: For it is said *the People followed a-A.D. foot, (or more properly by Land, for so the Original imports) 32.* and came up to him.

The Reason of our Lord's retiring to this Desart was, partly to avoid the Fury of *Herod*, and partly to give some Respite and Refreshment to his wearied Disciples. *Lightfoot, Wall, Whitby, Lee's Crit. Sac.*

11 *He saith unto Philip, Whence shall we, &c.]* The Question seems to imply, as if our Lord intended to send for Food to the neighbouring Towns, and therefore he propounds the Question to *Philip*, because he was a Native of those Parts, viz. *Bethsaida*, as one that could best direct him where to have it: Yet this was only to try *Philip's* Faith, and make him more sensible of the Greatness of the Miracle he designed to work, who, as *Chrysostom* says, was more rude and ignorant, and inapprehensive than the rest. *Bragg, Lightfoot.*

19 *He blessed.] i. e.* He gave God Thanks for them. See *Whitby, Hammond.*

21 *Gather up the fragments, &c.]* That by the Nature of the Bread remaining it might appear there was no Illusion in the Miracle: And by the Command to save this Bread, it appears, it is not simply unlawful to save any thing till the Morrow, but only to be anxious for the Morrow. *Whitby.*

24 *This is of a truth that Prophet.]* The Jews expected a *Messiah* about this Time: And their Notion of him was, that he was to be a glorious and powerful King, one that would work their Deliverance, free them from, and revenge them on the Nations, who had gotten the Dominion over them. By this Miracle of *Christ's* in feeding such a Multitude with so small Provision, they conjectured rightly, that he was able to sustain and feed the greatest and most numerous Army with very little Charge, and thereupon were ready to come and take him by Force to be their King, i. e. their Judge, or Leader, to fight their Battles for them. And this our Lord knew by that Spirit and divine Virtue by which he was able to discern the Secrets of Men's Hearts; and knowing this, he would not be made a King, because his Kingdom was not of this World. *Hammond, Whitby.*

28 *And when the evening was come.]* We learn from this and other Places, that the Word *Evening* sometimes imports the Time from the Declining of the Sun, sometimes the Time beginning at Sun-setting, or when it began to be dark: The one was called the *first Evening*; the second the *latter Evening*. At the first of these Evenings the Disciples desire *Jesus* to dismiss the Multitude, (see *Ver. 9*) because Dinner-time

A. D. time was past ; in the second of them *Jesus* is left alone, and his Disciples were got to Sea. *Whitby.*

32.

31 *About the fourth watch of the night.*] Which are thus number'd, at *Even*, at *Midnight*, at *Cock-crowing*, and in the *Morning*. See *B. IV. Ch. xi. Ver. 72.* So that it began to be *Morning* before he came to them : Hence he both saw them toiling from the *Land*, and they him also walking on the *Sea*. *Whitby.*

-- *About five and twenty or thirty furlongs.*] This is one of those Places that make against their Opinion who think it necessary to believe that the Holy Spirit did immediately dictate to the Writers of the Gospel History the very Words of every particular Circumstance. We believe that God by his Spirit did so direct them as to write a true History of the Doctrine and Miracles of our Saviour ; but for the Words, Phrases, and minute Circumstances which are not of any Moment to the Faith or Doctrine, he seems to have left them to their own Stile, and their own Memory. *John* was here in the Ship ; he had a general Memory how far they had sailed before they saw *Christ* walking on the Sea, but not any scrupulous or exact Account of the Number of Furlongs ; nor was it at all material : Therefore he says five and twenty or thirty. But if we must suppose that God by his Spirit did dictate the very Words, it would have been shorter, without any Hesitation, to name the very Number. *Wall.*

32 *A spirit.*] *Viz.* An evil one, which the *Jews* apprehended walked in the Night : And possibly they might think, that this had raised the Storm, and now appeared as an ill Omen of their approaching Wreck. See *Whitby, Bragg.*

37 *O thou of little faith.*] *Christ* suffered *Peter* thus to doubt, that, finding by Experience the Weakness of his Faith, he might by Prayer and Industry endeavour to increase it, and ascribe the whole Strength of it to God. *Whitby.*

40 *Their heart was hardened.*] *i. e.* They were so dull and slow of Understanding, that they had not yet framed any just Apprehension of his divine Power and Goodness. *Clarke.* See the Note on *Chap. v. Ver. 20.* of this Book.

C H A P. III.

A.D.

32.

JOHN vi. ver. 22. to the end.

Multitudes flock to Jesus on worldly and temporal Considerations, ver. 1, 5. He reproves them, and tells them that they ought to be more solicitous about their eternal than their temporal Life, ver. 6, 11. The Gospel fitted to convince sincere and teachable, not obstinate and incorrigible Men, ver. 16. Viciousness the Cause of Unbelief, ver. 22. In what Sense Jesus called himself the Bread of Life, ver. 30, 34. Many Disciples depart from him, ver. 45. Peter confesseth him, ver. 47. Judas is a Devil, ver. 50.

John vi.

22 **I** THE day following, when the people which stood on the other side of the sea, saw that there was none other boat there save that one whereinto his disciples were entred, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone :

23 2 (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks.)

24 3 When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25 4 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither ?

26 5 Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27 6 Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

28 7 Then said they unto him, What shall we do, that we might work the works of God ?

8 Jesus

A.D. 8 Jesus answered and said unto them, This is the work 29
32. of God, that ye believe on him whom he hath sent.

9 They said therefore unto him, What sign shewest 30
thou then, that we may see, and believe thee? What
dost thou work?

10 Our fathers did eat manna in the desert, as it is 31
written, He gave them bread from heaven to eat.

11 Then Jesus said unto them, Verily, verily, I say 32
unto you, Moses gave you not that bread from heaven,
but my Father giveth you the true bread from heaven.

12 For the bread of God is he which cometh down 33
from heaven, and giveth life unto the world.

13 Then said they unto him, Lord, evermore give us 34
this bread.

14 And Jesus said unto them, I am the bread of life : 35
he that cometh to me shall never hunger, and he that be-
lieveth on me shall never thirst.

15 But I said unto you, that ye also have seen me, and 36
believe not.

16 All that the Father giveth me, shall come to me ; 37
and him that cometh to me I will in no wise cast out.

17 For I came down from heaven not to do my own 38
will, but the will of him that sent me.

18 And this is the Father's will which hath sent me, 39
that of all which he hath given me, I should lose nothing,
but should raise it up again at the last day.

19 And this is the will of him that sent me, that every 40
one which seeth the son, and believeth on him, may have
everlasting life : and I will raise him up at the last day.

20 The Jews then murmured at him, because he said, 41
I am the bread which came down from heaven.

21 And they said, Is not this Jesus the son of Joseph, 42
whose father and mother we know? How is it then that
he saith, I came down from heaven?

22 Jesus therefore answered and said unto them, Mur- 43
mur not among yourselves.

23 No man can come to me, except the Father which 44
hath sent me draw him, and I will raise him up at the
last day.

24 It is written in the prophets, And they shall be all 45
taught of God. Every man therefore that hath heard,
and hath learned of the Father, cometh unto me.

- 46 25 Not that any man hath seen the Father, save he A.D.
which is of God, he hath seen the Father. 32
- 47 26 Verily, verily, I say unto you, He that believeth
on me hath everlasting life.
- 48 27 I am that bread of life.
- 49 28 Your fathers did eat manna in the wilderness, and
are dead.
- 50 29 This is the bread which cometh down from hea-
ven, that a man may eat thereof and not die.
- 51 30 I am the living bread, which came down from hea-
ven : if any man eat of this bread he shall live for ever,
and the bread that I will give is my flesh, which I will
give for the life of the world.
- 52 31 The Jews therefore strove among themselves, say-
ing, How can this man give us his flesh to eat ?
- 53 32 Then Jesus said unto them, Verily, verily, I say
unto you, Except ye eat the flesh of the Son of man, and
drink his blood, ye have no life in you.
- 54 33 Whoso eateth my flesh, and drinketh my blood,
hath eternal life, and I will raise him up at the last day.
- 55 34 For my flesh is meat indeed, and my blood is drink
indeed.
- 56 35 He that eateth my flesh, and drinketh my blood,
dwelleth in me, and I in him.
- 57 36 As the living Father hath sent me, and I live by
the Father : so he that eateth me, even he shall live
by me.
- 58 37 This is that bread which came down from heaven :
not as your fathers did eat manna, and are dead : he that
eateth of this bread, shall live for ever.
- 59 38 These things said he in the synagogue, as he taught
in Capernaum.
- 60 39 Many therefore of his disciples, when they heard
this, said, This is an hard saying, who can hear it ?
- 61 40 When Jesus knew in himself, that his disciples
murmured at it, he said unto them, Doth this offend
you ?
- 62 41 *What* and if ye shall see the Son of man ascend up
where he was before ?
- 63 42 It is the spirit that quickeneth, the flesh profiteth
nothing : the words that I speak unto you, they are spirit,
and they are life.

A.D. 43 But there are some of you that believe not : for Je- 64
 32. fus knew from the beginning who they were that believed
 not, and who should betray him.

44 And he said, Therefore said I unto you, that no 65
 man can come unto me, except it were given unto him
 of my Father.

45 From that time many of his disciples went back, 66
 and walked no more with him.

46 Then said Jesus unto the twelve, Will ye also go 67
 away ?

47 Then Simon Peter answered him, Lord, to whom 68
 shall we go ? Thou hast the words of eternal life.

48 And we believe and are sure that thou art that 69
 Christ, the Son of the living God.

49 Jesus answered them, Have I not chosen twelve, 70
 and one of you is a devil ?

50 He spake of Judas Iscariot *the son* of Simon : for 71
 he it was that should betray him, being one of the
 twelve.

ANNOTATIONS.

Ver. 5. *Jesus answered them and said.*] In the preceding
Verse the Multitude had asked *Jesus*, *when he came hither ?* But
 it was usual with our Lord to answer nothing to curious Que-
 stions not tending to Edification, but to divert them from thence
 to more profitable Subjects : And agreeably, without satisfy-
 ing their needless Curiosity, he turns his Discourse to Things of
 greater Moment, and sharply reproves them for their Worldly-
 mindedness. *Verily*, says he, I say unto you, ye do not fol-
 low me for the true End of the Miracles I work, which is that
 ye might acknowledge me to be in Truth the *Son of God*, and
 the promised *Messiah*, and by Virtue of that Faith to qualify
 yourselves for eternal Life, but merely for the present tempo-
 ral Benefit ye hope to receive by them, as ye did yesterday,
 when ye eat of the Loaves and were filled.—But I had a 6
 further and much greater End in miraculously feeding your Bo-
 dies, which you would do well to attend to ; and that is to
 persuade you, not chiefly and primarily to labour for the Meat
 that perisheth, but to let your Regard for that Meat which
 nourisheth to eternal Life, be so great as that your Concern
 for perishing Enjoyments shall be comparatively as nothing.
 And 'tis for this *heavenly* Meat you ought to follow *me*, whom

God my Father, by the wonderful Works which he has sent A. D. me to do for the Relief of *Men's Bodies*, has demonstrated to ^{32.} be the Person by whom he intends to convey these *spiritual* Blessings to their Souls.

(But before I proceed any farther in illustrating this truly *divine* Discourse, I must desire the Reader chiefly to observe, that whereas *Christ* in this whole Chapter speaks of believing in him, and in his salutary Passion, and of receiving his Doctrine, under the Metaphor of Meat and Drink, he doth this by a Metaphor very familiar to the *Eastern Nations*, and frequent in the *Jewish* Writers : Thus, *Wisdom crieth in the Street, Come eat of my Bread and drink of the Wine I have mingled*, Prov. ix. 5. i. e. *Go in the Way of Understanding*, Ver. 6. Again, *Eat you that which is good, and let your Soul delight itself in Fatness*, *Isai.* lv. 2. i. e. *Hear, and your Soul shall live*, Ver. 3.)

7 — *What shall we do? &c.*] The People ask this Question not with a good Intention, and out of a Desire of being directed how to please God, but captiously and by way of Sneer ; as if they had said, God has already given us a *Law* to direct us in the Knowledge and Practice of Virtue, what can you teach us in this Matter more necessary or more acceptable to God ?

8 To this *Jesus* answered, Yea, God hath sent his Son into the World to reveal a better Doctrine, and prescribe a holier Life, than *Moses* did : And the Work which you have to do, most acceptable to God, and necessary to your own Salvation, is to believe on him whom God hath sent, to hear his Doctrine, and obey his Instructions.

9 The People prejudiced now against *Jesus* for calling them off from the Cares of this World to a heavenly Life, and forgetting how they had extolled him the Day before for his late Miracle, answered, If you pretend to a higher and better Doctrine than *Moses* taught, why do you not shew us equal, if not greater Signs and Wonders than he worked, that we may see them, and believe you for their sakes ?

10 'Tis true, you did indeed in our Need give us Bread to eat, making five Loaves serve about five-thousand of us : But what was this to *Moses's* feeding our Fathers in the Desert, who were vastly a greater Number, and that for no less than forty Years together, and with *Manna* also, which was not earthly Food, as we eat yesterday, but *Bread from Heaven*, as the Scripture styles it, *Psal.* lxxviii. 25. and we have a current Saying among us, *viz.* That as our first Redeemer made *Manna* descend from Heaven for us, so should our second Redeemer do ?

11 *Jesus* answered, Do you magnify *Moses* in Opposition to me, for giving your Fathers *Bread from Heaven* ? I tell you, the
Manna,

A. D. *Manna*, which *Moses* caused to fall from the Clouds to sustain
 32 your Fathers in this *short* and *mortal* Life, only prefigured
 that *heavenly Bread* which God *now* sends you, truly and pro-
 perly, and in the most excellent Sense, from the *highest Hea-*
vens, to sustain and nourish your Souls unto *everlasting Life and*
Happiness. — For the *true Bread of God*, much more properly 12
 so called than the *Manna* given by *Moses*, is that *spiritual Bread*
 which God has sent down from Heaven to feed and nourish
 Men's Souls with divine Knowledge and Goodness, far more
 truly and properly, and to a much more excellent Purpose of
 eternal Life and Happiness, than this *mortal Body* is sustained
 and nourished by *natural Bread*. — The *Jews* not understand- 13
 ing this Discourse of *Jesus* concerning his own *divine Doctrine*,
 but, like the *Samaritan Woman*, grossly imagining him to speak
 of some strange and extraordinary *Bread* in the literal Sense,
 replied, Sir, we desire no other *Bread* than this which you so
 highly magnify; give us but such *Bread* always as this, and
 without all Question we shall believe you. — *Jesus* answered 14
 them again; I do not speak of *Bread* in the gross and literal
 Sense: But, because by extolling *Moses* for giving your Fathers
Manna in the Wilderness, ye gave me Occasion to compare my
 Works with *his*; therefore I have shewn you the Difference
 between my giving you that *spiritual Food* which will nourish
 your Souls unto *everlasting Life*, and *his* giving to your Fathers
 bodily Food, only to support them in this *mortal* Life: By the
 true *Bread of Life* therefore, which I spake of, I meant my-
 self, whom God has sent into the World to direct and bring
 you up in the Way of *everlasting Life*; whosoever believeth
 on me, and embraces my Doctrine, and obeys my Instructions,
 shall never want any thing necessary to his eternal Happiness,
 seeing he has the Means which will more certainly support him
 unto *everlasting Life*, than Meat and Drink maintains and
 nourishes the Body in this mortal State. — I myself, I say, 15
 am the true *Bread of Life*, and ye have already seen, in the
 Works that I have done, sufficient Evidence to convince you,
 that what I say of myself is the Truth: But as I told you be-
 fore, (*Ver. 5.*) so long as ye follow me for the sake only of
 present temporal Benefits, and have not learnt to prefer *spiritual*
 good Things and *everlasting Life* above Meat and Drink, and
 the Enjoyments of this present World, 'tis no Wonder, if, not-
 withstanding the strongest Evidence, even of Signs and Miracles,
 ye shall disbelieve and reject me. — For the Reason why you 16
 believe me not, is not for Want of reasonable Evidence to con-
 vince you, but proceeds from your unreasonable Prejudices and
 carnal Affections: For all such as are of an honest, humble, and
 teachable Disposition, are ready to be convinced by the Mi-

racles which God hath wrought by me, that I am the *Messiah* A. D. and the Son of God : And all such, who have this strong Con-
 32. viction that I am come from God, and a due Concernment for that eternal Life which I propose to them, will believe on me, because such Persons can neither want Assurance that they ought to do so, nor the most prevalent Engagements so to do, as having that eternal Life before their Eyes, which they more value than all worldly Things, and for which they are willing and prepared to quit all their lower Interests.

17 For I came down from Heaven, not to act arbitrarily, uncertainly, or violently ; but to bring Men to Salvation, in such a Manner, and upon such Conditions, as my Father has thought fit to appoint.

18 Now the Will of my Father, and the Method which he has
 19 established in this Matter, is this, that all Persons of honest and well-disposed Minds, ready to obey the Will of God when discovered to them, and attentive to consider the Evidence proposed to them of my being sent from God, should have every Thing done for them which is necessary to bring them to Faith and Repentance, and to believe and embrace my Doctrine. And that all Persons, who are so brought to Faith and Repentance, to believe and embrace my Doctrine, should have all due Care taken of their Preservation and Improvement all along, that none of them may be lost, but be brought finally to everlasting Life, and to that End be raised up by me at the last Day. This, I say, is the Will and Appointment of my Father : But 'tis no Part of the Trust committed to me by the Father, either that I should bring any Men to Faith who are not of humble and teachable Dispositions, or that I should bring any to Salvation, who obstinately resisting all Means of Conviction and Reformation, will not be first brought to the Faith and Obedience of the Gospel.

20 *The Jews then murmured at him.]* The Socinians say, that *Christ* is said to come down from Heaven, not as being in Heaven first, and then condescending to dwell on Earth, but only as every good and perfect Gift is said to descend from above. But that the *Jews* understood him in a Sense intimating his coming down from Heaven in a real Sense, as from the Place of his Abode, appears from their murmuring at his Words, on Account of his earthly Parentage, which yet they could have no Cause to have done, had he meant this in such a Sense only in which all their own *Prophets* must be allowed to come from Heaven. Moreover, thus even the *Baptist* came down from Heaven, his Authority, Commission, and Doctrine being from Heaven, (see B. IV. Ch. vii. Ver. 13.) and yet he maketh this
 Distin-

A.D. Distinction betwixt himself and *Christ*, that he was from *Earth*,
 32. but *Christ* was emphatically *one coming from Heaven*.

Our Lord knowing by his Divine Spirit, why the *Jews* murmured against him, thus replied, Do not raise vain Cavils, and seek Objections against me, from the outward Circumstances and Appearances of Things, as if it was impossible for me to come from God, because my Family and Relations are mean. I tell you, the Cause why you believe me not, is not for Want of reasonable Conviction, but only because ye are obstinately and incorrigibly wicked, and resolved not to embrace that Doctrine which would reform you.

And indeed so long as ye continue in this Temper, and will not shake off your Worldly-mindedness, nor be persuaded and prevailed on so to do by those mighty Works which God has done to testify that I am the true *Messiah*, and that *Prophet* which he had promised to send into the World; and so long as ye refuse to be moved by the great Promise of eternal Life, there is no Hope or Reason to expect you should believe in me; for had you any lively Sense of that inestimable Blessing, *viz.* eternal Life, it would naturally strongly engage you to use the Means by which you might obtain it, and so come to me, because from me only this Blessing is to be expected. — When God foretold by his Prophets, that he would establish the Kingdom of the *Messiah* upon Earth, he promised also, that he would vouchsafe at the same Time to instruct Men more remarkably, and in a more immediate and extraordinary Manner, than ever he had done before since the World began; and that Men of humble and honest Minds should not fail of the Knowledge of their Duty, nor want abundantly sufficient Means of Conviction. These Prophecies God has now actually fulfilled, and granted sufficiently clear Discoveries of himself, to make all well-disposed Persons wise unto Salvation. Nevertheless, he has not made such Provision but that Men under the Power of worldly Lusts and Interests may yet avoid being effectually worked upon by these Means. If therefore you would embrace the Doctrine of the *Messiah*, you ought first to prepare yourselves by a teachable Disposition to receive what Revelations God shall think fit to make to you of his Will; and you must have God for your Master, before you can be fit to be the Disciples of his Son. — But when I say, that you must have God for your Master, mistake me not, as if I meant you were to be taught immediately by the Father as a Scholar is by his Master, seeing him present, and hearing him speak; no, that is the peculiar Privilege of the only-begotten Son, to have the Father manifested to him in that most perfect and intimate Manner. But this I say, you must by an humble, teachable Spirit be

- weaned from all covetous and worldly Affections, be prepared A. D. to submit and resign yourselves in general to all such pious and spiritual Instructions as shall at any Time appear to come from 32. God, and then God's speaking to you by his Son will have Success upon you.—— Verily, I say unto you, He that embraceth my Doctrine, and is sincerely my Disciple, to believe and practise what I command him, shall undoubtedly live for ever, as having fed on that enlivening Bread, *Ver. 12.* receiving me, his spiritual Food, by his Faith into his Soul.——
- 28 With which *enlivening Bread*, the *Manna* that you boast of your Fathers eating in the Wilderness, is by no Means to be compared; for the *Manna* which they eat could not preserve them from Death: But whosoever eateth of *this Bread*, by believing in me, embracing my Doctrine, and persevering in the Obedience of my Commands, shall thereby be preserved and
- 30 nourished unto everlasting Life.—— But more particularly, when I tell you, that *I am the Bread of Life, which came down from Heaven, and which he that eateth of shall live for ever*; as you are to understand this in general with respect to all the Doctrine which I deliver, so more especially it has respect to this particular Part of it, that I am come into the World to lay down my Life, that I might obtain for all Mankind that eternal Life which was lost by the Sin of Adam: For in the strict Application of the Similitude, by the *Bread which I am to give* must be understood my *Flesh*, which I am to deliver up for the
- 31 Redemption and Life of the World.—— Hereupon the *Jews* disputed about this Saying of his, how 'tis possible that Men should feed on his Flesh, which they senselessly and perversely understood, as if he had meant literally that he would deliver up his Flesh to be eaten like Bread.
- 32 But *Jesus*, knowing their malicious and wilful Perverseness, and how unworthy and unprepared they were to receive his Doctrine, did not think fit to explain himself at that Time more clearly to such unreasonable and prejudiced Men: But persisting in the same figurative Way of Expression, he repeated and affirmed more earnestly what he had before asserted, saying, Assuredly, I tell you, how absurdly soever you understand me, it is certainly true, that, *except ye eat my Flesh and drink my Blood, ye have no Life in you.* Except you be entirely united to me by a hearty Belief and Practice of my Doctrine, and partake of the Merit of that Sacrifice which I shall offer for the Sins of the World, and continue in the Communion of my Religion, and receive spiritual Nourishment by the continual Participation of those Means of Grace, which I shall purchase for you by my Death, ye can never attain eternal Life.——

They,

A. D. They, and *they only*, who in *this Sense* eat my Flesh and 33
 32. drink my Blood, shall inherit everlasting Life, and I will raise
 them up at the last Day, to as certain an Enjoyment of it, as if
 they were already possessed thereof. For the *eating and drink-* 34
ing my Flesh and Blood, the continuing in the Profession and
 Communion of my Religion, the being united to me by a hear-
 ty Belief of my Doctrine, and constant Obedience to my Com-
 mands, is in a more true and excellent Sense the Food and
 Nourishment of the Soul unto everlasting Life, than natural
 Meat and Drink is the Nourishment of the Body in this frail
 and mortal State.—— For to eat my Flesh and drink my 35
 Blood *in this Sense*, is to become spiritually a Member of *my*
Body, and consequently to be made Partaker of my Life and
 Immortality.—— So that as the Father, who is the Fountain 36
 of Life, has communicated Life to me, and will restore it to me
 after I have laid it down, by raising me again from the Dead:
 so I also will communicate Life to those who thus become
 Members of my Body, by raising them to Immortality and
 eternal Life.—— This then is, as I first told you, the true 37
Bread of Life, even the Word and Doctrine which God has sent
 you from Heaven; with which the *Manna* that your Fathers
 eat in the Wilderness is by no Means to be compared: Be-
 cause *that Bread* served only to support the *Body* in this mortal
 State for a *short Time*, but *this* preserves and nourishes *the Soul*
 for ever, even unto eternal Life.

39 — *Who can bear it?*] *i. e.* Bear it with Patience, and
 receive it with Docility.

40 *Doth this offend you?*] Are you offended that I thus speak
 of giving you my Flesh to eat? Do you look on this Expression
 now as so absurd and unintelligible? What then will you think
 of it, when this Body shall be removed hence into Heaven? 41
i. e. How will you then be scandalised, and think it still more
 difficult and more impossible to apprehend how you should eat
 my Flesh and drink my Blood, provided you go on to under-
 stand my Words in the gross carnal Sense.

For *Athanasius* saith well, that *Christ* here meant his Ascen-
 sion into Heaven, that he might divert them from the corporeal
 Sense, and therefore argued thus, Seeing it will then be impos-
 sible that you should corporeally eat my Flesh, when it is so far
 removed from you, by this you may discern I speak of a spiri-
 tual Eating of it.——

Do not then think that I speak of the Flesh with which I am 42
 compassed, as if you must eat of that; neither imagine, that I
 command you to drink of my sensible and bodily Blood, but
 understand well that the Words that I have spoken to you are
Spirit and Life, as being the Means of obtaining the *Spirit*, and
 by

by him *eternal Life*; to which Effect my Flesh, if you could A. D. eat it, would profit you nothing.

44 *No man can come unto me, except, &c.] i. e.* My Doctrine 32.
can never be heartily entertained and embraced by any, but only by such as are endued with good and teachable Dispositions, willing to learn, desirous to be instructed in the Way of eternal Life, and prepared to receive any well attested Revelation of God's Will, *Ver. 23.*

45 — *Went back.]* Scandalised by Reason of his Doctrine, which was so strange and incomprehensible to their Senses; and because they perceived that he was not such a *Messiah* as they looked for.

47 *Thou hast the words of eternal life.]* Here observe, *First*, That *Peter* doth as it were repeat the Words of *Christ*, *My Words are Life*, saith *Christ*, *Ver. 42.* *Thou hast the Words of eternal Life*, saith *Peter*: Whereas, if he had understood our Saviour to have spoken here of oral Manducation, his Answer would in all Probability have been to this Effect, *Whosoever Appearance there may be of Inhumanity, Absurdness, and Impossibility of eating thy natural Flesh and drinking of thy Blood, yet we believe it, because thou hast said it, who art Truth itself, and who art able to make good thy Words.* We therefore hearing nothing of this Tendency from him, may conclude, that he knew nothing of this Import of them. And, *Secondly*, observe, That he thought it sufficient to say, *We believe thou art the Christ*, which, if our Lord spake here of oral Manducation, was nothing to the Purpose: But if he only spake of spiritually eating of him, was the very Thing which was designed by our Lord in this Discourse, and which he spake of in those Words which so much offended others. We shall therefore conclude, that the Words which *Christ* spake were not carnal, but spiritual; that we are said to drink his Blood, when we receive his Words, in which Life consists; that his Flesh is Meat indeed, and his Blood Drink indeed, because he feedeth all Mankind with the Flesh and Blood of his Word, as with pure Meat and Drink.

49 *Have I not chosen twelve?] To the glorious Confession of Peter in the preceding Verse, Jesus, to shew that he knew the Hearts of the twelve Apostles as well as of the rest of the Multitude, and also to caution them against having too great a Confidence in themselves, replied, You make indeed a brave and generous Confession; but it is not true of you all: For though I have chosen you Twelve above all others to admit you to the closest Friendship and Intimacy with myself, yet I know that One, even of you, whom I have thus particularly honoured, will entertain a base and treacherous Design of delivering me up to my Enemies. Chcm. Ham. Whit. Wall, Dio, but chiefly Clarke.*

A.D.

32.

C H A P IV.

JOHN vii. ver. 1. MATTH. xv. ver. 1. to 32.

MARK vii. *all the Chapter.*

The third Passover since the Baptism of Christ.

The Jews seek to kill Jesus, ver. 1. The Pharisees Hypocrisy and vain Traditions reprov'd, and the true Notion of Cleanness stated, ver. 7. The Woman of Canaan's Daughter healed, ver. 31. Many others cured in Galilee, particularly a deaf and dumb Man, ver. 41.

1 AFTER these things Jesus walked in Galilee : 1 John vii.
for he would not walk in Jewry, because the Jews
sought to kill him.

2 Then came together unto him the Pharisees and cer- Mar. vii.
tain of the Scribes, which came from Jerusalem. 1

3 And when they saw some of his disciples eat bread 2
with defiled (that is to say with unwashen) hands, they
found fault.

4 For the Pharisees, and all the Jews, except they 3
wash their hands oft, eat not, holding the tradition of the
elders.

5 And when they come from the market, except they 4
wash, they eat not. And many other things there be,
which they have received to hold, as the washing of
cups, and pots, brazen vessels, and of tables.

6 Then the Pharisees and Scribes asked him, saying, 5
Why do thy disciples transgress the tradition of the el- Mat. xv. 1
ders? for they wash not their hands when they eat bread. 2

7 But he answered and said unto them, Why do you 3
also transgress the commandment of God by your tradi-
tion?

8 For God commanded, saying, Honour thy father 4
and mother : and he that curseth father or mother, let
him die the death.

9 But ye say, If a man shall say to his father or mo- Mar. vii. 11
ther, It is Corban, that is to say, a gift, by whatsoever
thou mightest be profited by me ;

10 And honour not his father and his mother, *he shall* Mat. xv. 6
be

- 12 *be free.* And ye suffer him no more to do ought for his A.D. father or his mother. 32.
- Mat. xv. 6 11 Thus have ye made the commandment of God of
Mar. vii. none effect by your tradition, which ye have delivered:
13 and many such like things do ye.
- Mat. xv. 7 12 Ye hypocrites, well did Efaias prophesy of you,
saying,
8 13 This people draweth nigh unto me with their
mouth, and honoureth me with their lips, but their heart
is far from me.
14 But in vain they do worship me, teaching for
doctrines the commandments of men.
- Mark vii. 15 For laying aside the commandment of God, ye
8 hold the tradition of men, as the washing of pots, and
cups: and many other such things ye do.
9 16 And he said unto them, Full well ye reject the
commandment of God, that ye may keep your own tra-
dition.
14 17 And when he had called all the people unto him
he said unto them, Hearken unto me every one of you,
and understand.
15 18 There is nothing from without a man that entering
into him can defile him: but the things which come out
of him those are they that defile the man.
16 19 If any man hath ears to hear, let him hear.
17 20 And when he was entered into the house from the
Mat. xv. people, his disciples came and said unto him, Knowest
12 thou that the Pharisees were offended after they heard
this saying?
13 21 But he answered and said, Every plant which my
heavenly Father hath not planted, shall be rooted up.
14 22 Let them alone: they be blind leaders of the blind:
and if the blind lead the blind, both shall fall into a ditch.
15 23 Then answered Peter, and said unto him, Declare
unto us this parable.
16 24 And Jesus said, Are ye also yet without understand-
Mark vii. ing? Do ye not perceive, that whatsoever thing from
18 without entereth into the man, it cannot defile him,
19 25 Because it entereth not into his heart, but into the
belly, and goeth out into the draught, purging all meats?
Matt. xv. 26 But those things which proceed out of the mouth,
18 come forth from the heart, and they defile the man.

A. D. 27 For from within, out of the heart of men, proceed 21
 32. evil thoughts, adulteries, fornications, murders, false Mat. xv.
 witnesses. 19

28 Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. 22 Mark vii.

29 All these evil things come from within, and these 23
 are the things which defile a man, but to eat with unwashed hands defileth not a man. 20 Mat. xv.

30 And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and 24
 would have no man know it, but he could not be hid. Mark vii.

31 For behold, a woman of Canaan, whose young daughter had an unclean spirit, heard of him, and came 22
 out of the same coasts, and fell at his feet, Mat. xv. 25

32 (The woman was a Greek, a Syrophenician by nation) and cried unto him, and besought him that he 26
 would cast the devil out of her daughter, saying, Have 22 Mat. xv.
 mercy on me, O Lord, thou Son of David, my daughter is grievously vexed with a devil. 22

33 And he answered her not a word. And his disciples came and besought him, saying, Send her away, for she crieth after us. 23

34 But he answered and said, I am not sent but unto the lost sheep of the house of Israel. 24

35 Then came she, and worshipped him, saying, Lord, help me. 25

36 But he answered and said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. 26 Mark vii.

37 And she answered and said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs, which fall from their master's table. 27 Mat. xv.

38 Then Jesus answered, and said unto her, O woman, great is thy faith: for this saying go thy way, be it unto thee even as thou wilt, the devil is gone out of thy daughter. 28 Mark vii.

39 And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. 30

40 And again departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. 31 Mat. xv.

41 And he went up into a mountain, and sat down there, 29

- 30 there, and great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus feet, and he healed them. A. D. 32.
- Mar. vii. 42 And they bring unto him one that was deaf, and 32 had an impediment in his speech, and they beseech him to put his hand upon him.
- 33 43 And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue ;
- 34 44 And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened :
- 35 45 And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain.
- 36 46 And he charged them that they should tell no man : but the more he charged them, so much the more a great deal they published it.
- Mat. xv. 47 Inasmuch that the multitude wondered when they 31 saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see ;
- Mark vii. 48 And they were beyond measure astonished, saying, 37 He hath done all things well ; he maketh both the deaf to
- Mat. xv. hear, and the Dumb to speak : and they glorified the God 31 of Israel.

ANNOTATIONS.

Ver. 1. *Jesus walked in Galilee, &c.*] In Chap. 11. Ver. 8. of this Book St. John tells us, that the *Passover* was at hand : Whether *Christ* went up to *Jerusalem* to keep it, or no, is not mention'd by any of the *Evangelists* ; but 'tis probable he did, because he, who came to fulfil all Righteousness, would not neglect that great Ordinance ; and likewise from this Verse, which tells us, that *he would walk no more in Jewry, because the Jews, i. e. the Sanhedrim, or great Council, sought to kill him.* And the Reason why the chief Priests and Principal of the *Jews* were thus exasperated against him, was the Increase of his Disciples, the spreading of his Fame and Doctrine by the Preaching of the Twelve, and the great Freedom he used in reproving them for their Hypocrisy and malicious Dispositions. Moreover, by *Christ's* thus retiring to avoid the Fury of his Enemies, he has instructed us by his Example, not to irritate Men, or run into

A. D. into Danger without Necessity, upon Presumption of divine Protection; but that we are to use all lawful Means which God hath put into our Hands to avoid them. See *Lightfoot, Whitby, Chemnitius, Echard.*

At this third Passover after our Saviour's Baptism, according to the most probable Accounts, *Pilate* took an Occasion to chastise that turbulent Sect of the *Galileans*, or *Gaulanites*, who coming with the Multitudes to *Jerusalem* to sacrifice, the Governor sent some Soldiers into the Temple, who put many of them to the Sword in the Time of their Offerings, and so mingled the Blood of them with the Blood of their Sacrifices at the Altar. And about the same Time a Tower in the City, called *Siloam*, fell down, and slew eighteen Persons, which, with the other Calamity, were the Marks and Forerunners of God's Indignation against an obstinate and impenitent People. See *Chap. xi. Ver. 60. N. of this Book.*

2 *Pharisees and certain of the Scribes.*] These were sent purposely from *Jerusalem* to search into our Lord's Doctrine, and to be Spies upon his Actions, whether he was a true Observer of the Law of *Moses*, and their Rites. *Lightfoot.*

4 *Holding the tradition of the elders.*] For the right Understanding what is meant by the *Tradition of the Elders*, it must be observed, that the *Jews*, besides the Law consigned to Writing, had their Law delivered by Word of Mouth, whose Pedigree they thus deduce. They tell us, that when *Moses* waited upon God forty Days in the Mount, he gave them a double Law, one in Writing, the other by Word of Mouth, containing the Sense and Explication of the former. This Oral Law *Moses* upon his Death-bed repeated to *Joshua*, he delivered it to the *Elders*, they to the *Prophets*, the *Prophets* to the *Men of the great Synagogue*, the last of whom was *Simeon the Just*, who delivered it to *Antigonus Sochæus*, and he to his Successors, the wise Men, whose Business it was to recite it; and so it was handed through several Generations: At length one of their Rabbins collected all these *Traditionary* Laws and Expositions, and committed them to Writing, stiling his Book *Mishna*, or the *Repetition*. This was afterwards illustrated and explained by the *Rabbins* dwelling about *Babylon*, with infinite Cases and Controversies concerning their Law, whose Resolutions were at last compiled into another Volume, which they call *Gemara*, or *Doctrine*, and both together constitute the entire Body of the *Babylonish Talmud*, the one being the Text, the other the Comment.

This is their foolish and vain Account of the *Traditions of their Elders*; and in the superstitious Observance of these they placed the main of Religion, and for these they had a far more sacred Regard than for the plain and positive Commands of God.

Such

Such were their frequent Washings of their *Pots* and *Cups*, their A. D. *brazen Vessels* and *Tables*, the purifying themselves after they 32. came from *Market*, or the *Hall of Judgment*, (as if the touching of others had defiled them) the *washing of Hands* before every Meal; in all which they were infinitely nice and scrupulous, making the Neglect of them of equal Guilt with the greatest Immorality, not sticking to affirm, that he who eats with unwashen Hands is *as if he lay with an Harlot*. Thus did they teach for Doctrines the Commandments of Men, and laid aside the Commandments of God, that they might hold the Tradition of Men. For they were not content to make them of equal Value and Authority with the Word of God, but made them a Means wholly to evacuate and supersede it. Whereof our Lord gives a notorious Instance in that unnatural Tenet of theirs that extinguished all filial Assistance to needy Parents; as if a Son said to his Father or Mother, *It is Corban*. Which Phrase doth not import, that he who said this had consecrated his Goods to sacred Uses, or obliged himself to do so, but only that he had, according to the Doctrine of the Scribes, by Vow obliged himself not to give any thing to him, to whom he thus spake. For among the many Kinds of Oaths and Vows that were among the *Jews*, they had one which they called the *Vow of Interdict*; whereby a Man might restrain as to this or that particular Person, and this or that particular Thing; as, he might vow not to accept such a Courtesy from this Friend or that Neighbour, or that he would not part with this or that Thing of his own to such a Man, to lend him his Horse, or give him any thing towards his Maintenance, &c. The Form of this Vow frequently occurs in the *Jewish* Writers, and even in the very same Words wherein our Lord expresses it, *Be it Corban, or a Gift*; and the Phrase imports, it is no less forbidden to give thee any thing of this, than if it were a *Corban*, or a Thing consecrated to God. So that whosoever said, Let it be *Corban*, whereby I may be profitable to thee, the Scribes by their Theology declared him bound by a Vow not to relieve him to whom he had said thus, though he was his Father, unless they would absolve him from his Vow: And by thus not suffering him to do any thing to his needy Parents, by reason of this rash and wicked Vow, they made the Commandment of God void, and suffered them to slight and despise their Parents, by their Tradition. *Cave's Antiquitates Apostolicae, Lightfoot, Whitby, Chemnitius.*

13 *This people draweth nigh unto me with their mouth, &c.]*
i. e. The divine Worship which they were wont to perform with pious and devout Affections, was now shrunk into a mere Shell and Outside: For Rites of human Invention had jostled out

A. D. out those of divine Institution, and their very Prayers were made Traps to catch the unwary People, and to devour the Widow and Fatherless. *Cave's Antiq. Apost.*

18 *There is nothing from without a man, &c.*] The Scribes taught that Meat touched with unwashen Hands was defiled, and that the Man through the Uncleanneſs of the Meat was morally polluted. In direct Oppoſition to this Doctrine our Lord here ſays, *There is nothing from without a Man, &c.* and the Meaning is, that no Kind of Meat or Drink makes a Man a Sinner, though the Quantity may, which is a Vice of the Mind. *Chemnitius, Clarke.*

20 — *Were offended.*] i. e. They were induced by it not to reject their own, but *Chriſt's* Doctrine, and to deny him to be the true *Meſſiah*. And this Scandal ſeems to have had its Riſe from a falſe Opinion, which obtained amongſt them, that the Meats forbidden them by the Law of *Mofes*, were therefore forbidden becauſe they yield a vitious and corrupt Nouriſhment. *Whitby.*

21 *Every plant, &c.*] But *Jeſus* answered ſaying, They may be angry and rage, but ye need not fear them; for both they and their Doctrines, not being from God, ſhall be deſtroyed and periſh together: And as many as will be led by 22 them, preferring Ignorance and Superſtition before Knowledge and true Religion, ſhall alſo periſh with them. *Clarke.*

28 *Wickedneſs.*] i. e. A wicked Diſpoſition inclining us to hurt, or to do evil to another. *An evil Eye, i. e.* Envy. *Blasphemy, i. e.* Defamation and Railing. *Fooliſhneſs, i. e.* Not only an Incogitancy and Careleſneſs as to good Things, but alſo a Want of Reverence to, or Awe of, the divine Majeſty. See *Whitby, Hammond.*

30 *And from thence he aroſe, &c.*] To avoid the Rage of his Enemies, (*Ver. 20:*) till he had brought his great good Work to ſome Maturity, and put the Affairs of his heavenly Kingdom in ſuch a Poſture, that his Apoſtles might go on ſucceſsfully when he ſhould be taken from them; our Lord retires to the Coaſts of *Tyre* and *Sidon*, or to the utmoſt Verge of *Galilee*, which bordered upon *Phœnicia*, where thoſe Cities ſtood. Whence the Woman that here comes to our Lord is called a *Greek*, a *Syrophœnician*, as being no *Hebrew*, but by Birth a *Syrian*, and by Religion an *Heathen*, (whom the *Jews* promiſcuouſly called *Greeks*, of what Country ſoever they were) and dwelling in *Phœnicia*. And ſhe is called by *St. Matthew* a Woman of *Canaan*, that Country being the chief Part of what was anciently called the Land of *Canaan*, as inhabited by *Canaan* himſelf and his Family, who was *Noah's* Grandſon, and whoſe eldeſt Son, *Sidon*, gave Name to one of the chief Cities of it. *Bragg.*

33 *Send her away, &c.*] Grant her what she would have, A.D. that she may cease her loud and troublesome Importunity. 32.
Bragg. See Hammond.

34 *I am not sent, &c.*] The Mercy of the Gospel was not to be offered to the *Gentiles* till after *Christ's* Resurrection.
Clarke.

36 — *Unto the dogs.*] *Christ* here to a *Heathen* Woman calls the *Heathens* Dogs, and she readily understands his Meaning, as being a common Title that the *Jews* put upon them: For it was a vulgar Saying among them, that the *Nations of the World* were compared to Dogs, whereas they were *God's Sons and Daughters*. The Purport then of our Lord's Answer is, I must not dispose of those Favours to *Gentiles* and Strangers, which God has sent me to bestow among my own People, the *Jews*. *Lightfoot, Whitby, Clarke.*

37 *Yes, Lord.*] 'Tis true, Lord; yet, as the Dogs are every where suffered to eat the Crumbs that fall from their Masters Table, so out of that bounteous Liberality wherewith you dispense among the *Jews* the Abundance of God's Mercy, I beg you would not deny me this small Petition. *Clarke.*

38 *O woman, great is thy faith.*] That having no Promise to rely on, and suffering so many Repulses with such seeming Contempt, thou still retainest a good Hope of my Kindness and Mercy, great is thy Faith. The Faith of those who firmly rely upon God's Promise, and are not by great Temptations and Afflictions moved from their Confidence, is praise-worthy: But highly excellent is their Faith, who depending only on his Goodness, do place an humble Confidence in God. Whence we may learn, that the Faith of *Gentiles* is not only pleasing to God, but sometimes more excellent than that of those to whom the Promises belong, viz. when upon a lesser Motive it brings forth equal Fruit. *Whitby.*

43 *Put his fingers into his ears.*] *Christ* often uses visible Signs to represent that invisible Virtue which he had in him, and would exert: Thus, because deaf Persons seem to have their Ears closed, he puts his Fingers into this Man's Ears, to intimate that by his Power he would open them: And, because the Tongue of the Deaf seems to be tied, or through Drought to cleave to the Palate, *Christ* touches his Tongue, and moistens it with Spittle, to intimate that he would loose and give Motion to his Tongue. The *Jews* here also desire *Christ* to lay his Hands on him, because the ancient Prophets laid their Hands on those they healed, 2 Kings v. 11. *Whitby.*

A.D.

32.

C H A P. V.

MATTH. xv. ver. 32. to the end of the Chapter;
and Chap. xvi. to the end. MARK viii. to the
end; and Chap. ix. ver. 1. LUKE ix. ver. 18.
to ver. 28.

Jesus feedeth four thousand with seven Loaves and
a few Fishes, ver. 1. Refuses to give the Phari-
sees a Sign from Heaven, ver. 11. Warns his
Disciples to beware of the Hypocrisy of the Phari-
sees, ver. 17. Restores to a blind Man his Sight,
ver. 25. The People's Opinion of Christ, and Pe-
ter's Confession of him, ver. 32. Jesus foretels his
Sufferings and Death, and rebukes Peter for speak-
ing against them, ver. 39. Exhorts to Perseve-
rance and Patience under Afflictions and Persecu-
tions, ver. 47.

I IN those days, the multitude being very great, and Mar. viii.
having nothing to eat, Jesus called his disciples unto
him, and saith unto them:

2 I have compassion on the multitude, because they Matt. xv.
continue now with me three days, and have nothing to 32
eat:

3 And if I send them away fasting to their own houses, Mar. viii.
they will faint by the way: for divers of them came from 3
far.

4 And his disciples answered him, From whence can 4
a man satisfy these men with bread here in the wilderness?

5 And Jesus saith unto them, How many loaves have Matt. xv.
ye? and they said, Seven. 34

6 And he commanded the people to sit down on the Mar. viii.
ground: and he took the seven loaves, and gave thanks, 6
and brake, and gave to his disciples to set before them: 6
and they did set them before them.

7 And they had a few small fishes, and he blessed, and 7
commanded to set them also before the people.

8 So they did eat, and were filled: and they took up 8
the broken meat that was left, seven baskets.

- 38 9 And they that did eat were four thousand men, be- A.D.
sides women and children. 32.
- 39 10 And he sent away the multitude, and straightway
Mar. viii. entered into a ship with his disciples, and came into the
10 parts of Dalmanutha.
- 11 11 And the Pharisees also with the Sadducees came
Mat. xvi. forth, and began to question with him, and tempting de-
1 fired him that he would shew them a sign from heaven.
- 2 12 He answered and said unto them, When it is even-
ing, ye say, *it will* be fine weather; for the sky is red.
- 3 13 And in the morning, *it will* be foul weather to day;
for the sky is red and lowring: O ye hypocrites, ye can
discern the face of the sky, but can ye not *discern* the sign
of the times?
- Mar. viii. 14 And he sighed deeply in his spirit, and saith, A
12 wicked and adulterous generation seeketh after a sign, and
Mat. xvi. there shall no sign be given unto it, but the sign of the
4 prophet Jonas.
- Mar. viii. 15 And he left them, and entering into a ship, de-
13 parted to the other side.
- 14 16 Now the disciples had forgotten to take bread, nei-
ther had they in the ship with them more than one loaf.
- 15 17 And he charged them, saying, Take heed, be-
Mat. xvi. ware of the leaven of the Pharisees, and of the Sadducees,
6 and of the leaven of Herod.
- 17 18 And they reasoned among themselves, saying, It
is because we have taken no bread.
- 18 19 Which when Jesus perceived, he said unto them,
O ye of little faith, why reason ye among yourselves be-
cause ye have brought no bread?
- Mar. viii. 20 Perceive ye not yet, neither understand? Have ye
17 your heart yet hardened? Having eyes see ye not; and
18 having ears hear ye not? and do ye not remember?
- 19 21 When I brake the five loaves among the five thou-
sand, how many baskets full of fragments took ye up?
They say unto him, Twelve.
- 20 22 And when the seven among four thousand, how
many baskets full of fragments took ye up? And they
said, Seven.
- 21 23 And he said unto them, How is it that ye do not
understand that I spake it not to you concerning bread,
that

A. D. that ye should beware of the leaven of the Pharisees, and ¹¹
^{32.} of the Sadducees?

24 Then understood they, how that he bade *them* not ¹²
 beware of the leaven of bread, but of the doctrine of the
 Pharisees, and of the Sadducees.

25 And he cometh to Bethsaida, and they bring a blind ^{Mar. vii.}
 man unto him, and besought him to touch him. ²²

26 And he took the blind man by the hand, and led ²³
 him out of the town, and when he had spit on his eyes,
 and put his hands upon him, he asked him if he saw ought.

27 And he looked up, and said, I see men as trees ²⁴
 walking.

28 After that he put his hands again upon his eyes, ²⁵
 and made him look up: and he was restored, and saw
 every man clearly.

29 And he sent him away to his house, saying, Nei- ²⁶
 ther go into the town, nor tell it to any in the town.

30 And Jesus went out, and his disciples, into the ²⁷
 towns of Cæsarea Philippi: and by the way it came to ^{Luke ix.}
 pass as he was alone praying, his disciples were with him; ¹⁸

31 And he asked them, saying, Whom do men say ^{Mat. xvi.}
 that I, the Son of man, am? ¹³

32 And they said, Some say *that thou art John* the ¹⁴
 Baptist, some Elias, and others Jeremias, and others say ^{Luke ix.}
 that one of the old prophets is risen again. ¹⁹

33 He said unto them, But whom say ye that I am? ²⁰

34 And Simon Peter answered and said, Thou art ^{Mat. xvi.}
 Christ the Son of the living God. ¹⁶

35 And Jesus answered and said unto him, Blessed art ¹⁷
 thou, Simon Bar-jona: for flesh and blood hath not re-
 vealed it unto thee, but my Father which is in heaven.

36 And I say unto thee that thou art Peter, and upon ¹⁸
 this rock I will build my church: and the gates of hell
 shall not prevail against it.

37 And I will give unto thee the keys of the kingdom ¹⁹
 of heaven, and whatsoever thou shalt bind on earth shall
 be bound in heaven; and whatsoever thou shalt loose on
 earth, shall be loosed in heaven.

38 Then charged he his disciples that they should tell ²⁰
 no man that he was Jesus the Christ.

39 From that time forth began Jesus to shew unto his ²¹
 disciples, and to teach them, how that he must go unto

- 31 Jerusalem, and suffer many things, and be rejected of the A. D. elders, and the chief priests, and Scribes, and be killed, 32. and after three days rise again.
- 32 40 And he spake that saying openly. Then Peter took
Mat. xvi. him, and began to rebuke him, saying, Be it far from
22 thee, Lord ; this shall not be unto thee.
- Mar. viii. 41 But when he had turned about, and looked on his
33 disciples, he rebuked Peter, saying, Get thee behind me,
Mat. xvi. Satan, thou art an offence unto me, for thou savourest
23 not the things that be of God, but those that be of men.
- Mar. viii. 42 And when he had called the people unto him, with
34 his disciples also, he saith unto them, Whosoever will
Luke ix. come after me, let him deny himself, and take up his
23 cross daily, and follow me,
- Mar. viii. 43 For whosoever will save his life, shall lose it : but
35 whosoever shall lose his life for my sake, and the gospel's,
the same shall save it.
- 36 44 For what shall it profit a man, if he shall gain the
Lu. ix. 25 whole world, and lose himself, and be cast away ?
- Mar. viii. 45 Or what shall a man give in exchange for his
37 soul ?
- 38 46 Whosoever therefore shall be ashamed of me and
of my words in this adulterous and sinful generation, of
him also shall the Son of man be ashamed, when he shall
Lu. ix. 26 come in his own glory, and in his Father's, and of his
holy angels.
- Mat. xvi. 47 For the Son of man shall come in the glory of his
27 Father, with his angels, and then he shall reward every
man according to his works.
- Mar. ix. i 48 And he said unto them, Verily. I tell you of a
Lu. ix. 27 truth, that there be some of them that stand here, which
Mat. xvi. shall not taste of death, till they have seen the kingdom
28 of God with power, the Son of man coming in his king-
dom.

ANNOTATIONS.

Ver. 10. *Into the parts of Dalmanutha.*] *Dalmanutha* was a particular Place within the Bounds of *Magdala*, and therefore so called by St. Matthew. *Whitby.*

13 *Can you not discern the sign of the times ?*] Can you not discern from the heavenly Doctrine I teach, and the mighty Miracles

A. D. racles by which I confirm it, the Sign of the Son of Man coming
 32. among you? 'Tis a sure Sign of your Hypocrisy, that after all
 this you are still doubting of it, and requiring farther Signs to
 confirm this. *Whitby.*

14 — *There shall no sign be given unto it, but the sign of the prophet Jonas.]* By this *Christ* doth not only intimate his own Burial and Resurrection, but he chiefly intendeth to hint the Calling of the *Gentiles* after his Resurrection, as the *Ninevites* were after *Jonah's*; which was a Thing the *Jews* could not endure to hear of. See *Book II. Ch. x. Ver. 23. Note. Light-foot.*

17 — *Beware of the leaven of the Pharisees, &c.]* By *Leaven* we are to understand the Doctrine of those Sects; and so it is a Caution to avoid the Precepts of those Men, which puff up the Spirits and sour the Tempers of its Disciples as *Leaven* doth the Bread, with which it is mixed. The *Leaven* of the *Pharisees* was Hypocrisy, placing all Holiness in *Externals* to be seen of Men. The *Leaven* of *Herod* was probably Time-serving and pleasing the Court. *Whitby, Wall.*

20 *Have ye your heart yet hardened?] The Heart* is then said to be hardened, when after full or sufficient Evidence of what we ought to do or to believe, we neglect to do or to believe it. Now this may happen either through Want of due Consideration of that Evidence, as in the Case of the Apostles here, and *Chap. 11. Ver. 40. of this Book*: In both which Places the Hardness of their Heart is ascribed to this, that *they considered not the Miracle of the Loaves*; or through the Weakness of their Faith, as when they are upbraided with it, *Because they believed not them who had seen him risen.* In both Cases it only seems to have been a Sin of Infirmary. Or this proceeds from that Perverseness of the Will, or from those evil Dispositions and Affections of the Soul which render us averse from the Performance of what is required, or the Belief of what is revealed; as when 'tis said of the *Jews*, that *their Hearts were hardened*, (see *B. IV. Ch. vi. Ver. 26, 27. N.*) and then it is a wilful Sin. *Whitby.*

25 *He cometh to Bethsaida.] Bethsaida* was the Birth-place of several of the Apostles, and our Lord had worked many Miracles in that Town, but to no Effect, and for their Incredulity had denounced a Woe against them: (see *Book II. Chap. ix. Ver. 23.*) Here a blind Man is brought to him; but because he had received such ungrateful Returns from the People of that City for the many Miracles he had worked among them, he thinks them unworthy to behold this Miracle, and therefore he leads the unhappy Object out of the City, and then cures him, and will not permit him so much as to tell it in the Town.

(*Ver. 29*) A Proceeding equally just and merciful: *Just*, in A. D. no longer striving with a People for their Good, who had so 32. perversely resisted the clearest Evidence: *Merciful*, in not aggravating their Guilt, by working fresh Miracles among them. See the preceding Chapter *Ver. 43. N.*

34 *Thou art Christ, &c*] *i. e.* The *Messiah*, the Son of the most high God, sent into the World for the Redemption of *Israel*, and to discover the Will of God to Mankind. *Clarke.*

35 — *Flesh and blood hath not, &c*] What others say of me thou hast learnt from Man, but this Faith which thou hast now confessed is not *human*, the Result of Man's Wisdom, or built upon his Testimony, but upon those Notions and Principles which I was sent by God to reveal to the World, and those mighty and solemn Attestations, which he has given from Heaven to the Truth, both of my Person and Doctrine. *Cave's Antiq. Apst.*

36 — *Thou art Peter, and upon this rock, &c*] That is, As thy Name signifies a *Stone* or *Rock*, such shalt thyself be, firm, solid, immoveable, in building of the Church, which shall be so orderly erected by thy Care and Diligence, and so firmly founded upon that Faith which thou hast now confessed, that not all the Power and Strength, Wisdom and Policy, Authority and Empire in the World, no not Death or the Grave, nor *Satan* himself, shall be able to destroy or overturn it. *Cave, Hammond.*

37 — *The keys of the kingdom of heaven.*] That is, Thou shalt first open the Gate of the Kingdom of Heaven both to *Jew* and *Gentile*, by making the first Converts among them, and letting some of both into the Church; (see *Acts* ii. 41. x. 32, &c.) and thou shalt have that spiritual Authority and Power within the Church, whereby, as with *Keys*, thou shalt be able to shut and lock out obstinate and impenitent Sinners, and upon their Repentance to unlock the Door and take them in again; And what thou shalt thus regularly do on Earth shall be owned by the Court above, and ratified in Heaven; and whatever Ordinances you shall, by the Assistance of the Holy Ghost, make and establish (see *Acts* xv.) for the orderly Settlement of the Churches, your Determination shall be confirmed of God. *Cave, Whitby, Clarke, Lightfoot.*

38 — *Tell no man that he was Jesus the Christ.*] *i. e.* Till after his Resurrection, when they were by Office to be his Witnesses, and to declare to others that he was the *Christ*. See the Reasons of this Prohibition B. II. Ch. XIII. *Ver. 29. N.*

39 *From that time forth, &c.*] Having now made known to them his Glory and Power, he thought it a fit Season to acquaint

A D. acquaint them also with his Humiliation and Sufferings, that
 32. they might not, being puffed up with great Thoughts of his
 — Glory, be surpris'd and terrified at the Day of his Affliction.
Clarke.

40 — *Openly.*] Not *In the hearing of the people*, as Dr. Hammond and Whitby by a strange Mistake interpret it, contrary to the express Words of the Evangelists, (see *Ver.* 30, 42.) but plainly, expressly, without a Riddle, to the Disciples.
Clarke.

41 — *Thou savourest not the things that be of God.*] Or heavenly Things, *i. e.* the Wisdom of God's Way to save the World, *but the things that be of men*; thou speakest according to the Imaginations of the Jews, who persuade themselves that the Kingdom of the Messiah will be of this World. And therefore our Lord calls him *Satan*; as favouring the Things of *Satan*, it being only *Satan* who would not that our Lord should suffer for the Salvation of Mankind. *Clagget, Whitby.*

42 *Whosoever will come after me*] It is the Property of Religion not to compel, but to persuade: For our Lord himself not offering Violence to any, but giving Place to human Choice, said to all, *If any Man will come after me*, for I compel none. See *Whitby*, and *B. II. Ch. xiv. Ver. 49. N.*

— *Deny himself.*] Renounce all Interest, Relations, Engagements of his own, when they come in Balance or Competition with *Christ*. *Hammond.*

43 *Whosoever will save his life, &c.*] Our Saviour's Argument here is to this Effect, It is natural for all Men to have the greatest Regard for the Preservation of their Lives; he therefore will act most suitably to this natural Principle, who continues stedfast in the *Christian* Faith and Doctrine; for his Life will be prolonged happily for ever: But those, who *save their Lives* in this present Time, by basely complying with Temptations to forsake their Religion, these only are they who most truly *lose them*, by incurring eternal Death. *Whitby, Hammond.*

45 — *Shall be ashamed of me.*] *i. e.* To own and to confess me and my Doctrine: For we being compounded of an outward and an inward Man, both must be sanctified, the inward Man by Faith, the outward by Confession of it. See *Whitby.*

47 *For the Son of man shall come in the glory of his Father, &c.*] This *Verse* is thus paraphrased by Doctor *Whitby*, There is no Cause why any Man should fear to lose his Life for my sake, or think himself wise in preserving it by denying me; for the Son of Man will come in the Glory of his Father, who hath made him Judge both of the Quick and the Dead, and then
 he

he will render a Reward of eternal Life to them who have suf- A.D.
fered for his sake, and subject them to eternal Death who have 32.
been ashamed of him and his Word.

48 — *Till they have seen the kingdom of God with power.]*
Accordingly our Lord gave them several sure Evidences of it :
First in his glorious Transfiguration ; then in his Resurrection,
Ascension, and in the wonderful Change that was wrought
on them by the Descent of the *Holy Ghost*, when they came
to see and taste of that spiritual Kingdom which they had be-
fore but the most imperfect Notion of ; in the Success of the
Gospel through the greatest Part of the World, in spite of all
the Opposition of the *Jews* and *Gentiles* ; and lastly in his exe-
cuting Judgment upon the unbelieving *Jews* in the final De-
struction of their City and Nation. *Univ. Hist.*

C H A P. VI.

MATTH. xvii. ver. 1. to ver. 24. MARK ix. ver. 2.
to ver. 33. LUKE ix. ver. 28. to ver. 46.

*Christ's Transfiguration, ver. 1. He shews that John
the Baptist was the Elias prophesied of by Malachi,
ver. 16. A Lunatick healed, and the Disciples
rebuked for Want of Faith, ver. 20, 27. Christ
foretelleth his Sufferings, Death and Resurrection,
ver. 41.*

Mark ix.

2 1 **A**ND after six days, Jesus taketh with him Peter,
Luke ix. 28 and James, and John, and leadeth them up into
a high mountain apart by themselves to pray.

29 2 And as he prayed he was transfigured before them :
Mark ix. 2 the fashion of his countenance was altered, and his face
Matt. xvii. 2 did shine as the sun :

2 3 And his rayment became shining and glistering, ex-
Luke ix. 29 ceeding white as snow or the light ; so as no fuller on
Mark ix. 3 earth can white them.

Matt. xvii. 3 4 And behold, there appeared unto them two men,
Mark ix. 4 which were Moses and Elias, and they were talking with
Luke ix. 30 Jesus.

31 5 Who appeared in glory, and spake of his decease,
which he should accomplish at Jerusalem.

6 But

A.D. 6 But Peter and they that were with him were heavy 32
 32. with sleep: and when they were awake, they saw his
 glory, and the two men that stood with him.

7 And it came to pass, as they departed from him, Pe- 33
 ter said unto Jesus, Master, it is good for us to be here:
 and let us make three tabernacles; one for thee, and one
 for Moses, and one for Elias:

8 For he wist not what to say; for they were fore a- Mark ix.
 fraid. 6

9 While he yet spake, behold, there came a bright Matt. xvii. 5
 cloud, and overshadowed them, and they feared, as they Luke ix. 34
 entered into the cloud.

10 And behold, a voice out of the cloud, which Matth. xvii.
 said, This is my beloved Son, in whom I am well 5
 pleased, hear ye him.

11 And when the disciples heard it, they fell on their 6
 face, and were fore afraid.

12 And Jesus came and touched them, and said, Arise, 7
 and be not afraid.

13 And when the voice was past, and they had lift up Luke ix. 36
 their eyes, and suddenly had looked round about, they Matt. xvii. 8
 saw no man any more, save Jesus only with themselves. Mark ix. 8

14 And as they came down from the mountain, Jesus Matt. xvii.
 charged them, saying, Tell the vision to no man, until 9
 the Son of man be risen from the dead.

15 And they kept that saying close with themselves, Mark ix.
 questioning one with another what the rising from the 10
 dead should mean; and told no man in those days any of Luke ix.
 those things which they had seen. 36

16 And his disciples asked him, saying, Why then say Matt. xvii.
 the Scribes that Elias must first come? 10

17 And he answered and told them, Elias verily Mark ix.
 cometh first, and restoreth all things, and how it is writ- 12
 ten of the Son of man, that he should suffer many things,
 and be set at nought.

18 But I say unto you, that Elias is come already, and Matt. xvii.
 they knew him not, but have done unto him whatsoever 12
 they listed, as it is written of him: likewise shall also the Mark ix.
 Son of man suffer of them. 13

19 Then the disciples understood that he spake unto Matt. xvii.
 them of John the Baptist. 13

20 And it came to pass, that on the next day, when Luke ix. 37
 they

- Mark ix. they were come down from the hill, and he came to his A.D.
 44 disciples, he saw a great multitude about them, and the 32.
 Scribes questioning with them.
- 15 21 And straightway all the people, when they beheld
 him, were greatly amazed, and, running to him, saluted
 him.
- 16 22 And he asked the Scribes, saying, What question
 ye with them?
- 17 23 And one of the multitude came to him, kneeling
 Mat. xvii. 14 down, and saying, Lord, have mercy on my son, for he
 Luke ix. 38 is mine only child:
- Mat. xvii. 15 24 He is a lunatick, and sore vexed, *and* hath a dumb
 Mark ix. 17 spirit, *which* hardly departeth from him:
- Mark ix. 18 25 And wheresoever he taketh him, he teareth him,
 Luke ix. 39 and bruiseeth him, and he crieth out, and foameth again,
 and gnasheth with his teeth, and pineth away.
- Mat. xvii. 16 26 And I brought him to thy disciples, and besought
 Luke ix. 40 *them* to cast him out, and they could not.
- Mat. xvii. 17 27 Then Jesus answered and said, O faithless and
 Luke ix. 41 perverse generation, how long shall I be with you? how
 long shall I suffer you? bring thy son hither to me.
- Mark ix. 20 28 And they brought him unto him: and as he was
 Luke ix. 42 yet coming, and saw him, straightway the spirit tare him,
 Mark ix. 20 and he fell on the ground, and wallowed foaming.
- 21 29 And he asked his father, How long is it ago since
 this came unto him? And he said, Of a child.
- 22 30 And oft-times it hath cast him into the fire and into
 the water to destroy him: but if thou canst do any thing,
 have compassion on us and help us.
- 23 31 Jesus said unto him, If thou canst believe, all things
are possible to him that believeth.
- 24 32 And straightway the father of the child cried out,
 and said with tears, Lord, I believe, help thou my un-
 belief.
- 25 33 When Jesus saw that the people came running to-
 gether, he rebuked the foul spirit, saying unto him, Thou
 dumb and deaf spirit, I charge thee come out of him, and
 enter no more into him.
- 26 34 And *the spirit* cried, and rent him sore, and came
 out of him, and he was as one dead, insomuch that many
 said, He is dead.

A. D. 35 But Jesus took him by the hand, and lifted him up, 27
 32. and he arose; and the child was cured from that very Mat. xvii. 18
 hour, and he delivered him again to his father. Luke ix. 42

36 And they were all amazed at the mighty work of 43
 God: and wondered every one at all things which Jesus
 did.

37 And when he was come into the house, his disciples Mark ix.
 asked him privately, Why could we not cast him out? 28

38 And Jesus said unto them, Because of your unbe- Matt. xvii.
 lief: for, verily, I say unto you, if ye have faith as a grain 20
 of mustard-seed, ye shall say unto this mountain, Remove
 hence to yonder place, and it shall remove: and nothing
 shall be impossible to you.

39 Howbeit this kind goeth not out but by prayer and 21
 fasting.

40 And they departed thence, and passed through Ga- Mark ix.
 lilee; and he would not that any man should know it. 30

41 And while they abode in Galilee, Jesus taught his Mat. xvii. 22
 disciples and said unto them, Let these sayings sink down Mark ix. 31
 into your ears; Luke ix. 44

42 For the Son of man shall be betrayed and delivered Mat. xvii. 22
 into the hands of men; and they shall kill him, and after Mark ix.
 that he is killed, he shall rise the third day. 31

43 But they understood not his saying, and it was hid Luke ix. 45
 from them, that they perceived it not, and they feared to Mat. xvii. 23
 ask him of that saying, and were exceeding sorry. And Mark ix.
 he came to Capernaum. 33

ANNOTATIONS.

Ver. 1. *After six days.*] So say Matthew and Mark: But Luke about *eight Days after*; which is but the same in Sense; six Days compleat came between the Day that Christ had spoken the Words before, and the Day of his Transfiguration: So that the Day of his Transfiguration was the eighth Day from the Day when Christ said, *There are some standing here, &c.* See Ver. 48. of the last Chapter. *Lightfoot, Dio.*

4 *Two men, which were Moses and Elias.*] That these were two Men their Eyes informed them, that they were *Moses* and *Elias* they gathered from their Discourse with Christ: And the Coming of these two great Prophets, (who represented the Law and the Prophets, as being designed to assist and be subservient to

to *Christ*) when God said of *Christ*, *This is my beloved Son, hear A.D.* him, shewed, that the *Law* was henceforth to give place to the *Gospel* preached by him. See *Whitby* and *Clarke*. 32.

5 *Spake of his decease.*] *i. e.* They talked with *Jesus* concerning the Sufferings and Death which he was to undergo at *Jerusalem*, and concerning the strange and glorious Effects which the Wisdom of God designed to bring about by that great and wonderful Dispensation. *Clarke*.

14 *Tell the vision to no man.*] See *Book II. Ch. xiii. Ver. 29. N.*

15 *What the rising from the dead should mean.*] Their Discourse was not of the general Resurrection, of which they had no Doubt; but that particular Resurrection of *Jesus Christ* they understood not, which was to come to pass the third Day after his Death, as he had foretold them, and which probably was Part of the Discourse between him and *Moses* and *Elias* at his Transfiguration. For being taught out of the Law that *Christ* was to abide for ever, (see *B. IV. Ch. vi. Ver. 22.*) and that the Son of *David* should reign over the House of *Jacob* for ever, and of his Kingdom there should be no End, they knew not how to reconcile this with the Death of *Christ*, supposed in that Saying, *The Son of Man shall rise from the Dead.* Thus again, when *Christ* tells them, (*Ver. 42.*) that he shall be delivered into the Hands of Men, and they shall kill him, &c. it follows in the next Verse, they understood not his Saying; and yet doubtless they knew what it was to be killed, and that our Saviour spake of his own Death, whence these Words made them exceeding sorry, *Ver. 43.* and yet it is said, that they understood not this Saying, and it was hid from them, that they perceived it not, *i. e.* they knew not how to reconcile this Death of the Son of *David* and their King *Messiah* with the Predictions of their Prophets, and their own Conceptions touching his temporal Kingdom. Hence when *Christ* was dead their Hopes died with him, *i. e.* their Trust that he had been the Redeemer of *Israel*, (see *B. IV. Ch. xxi. Ver. 60.*) and revived again at his Resurrection, they presently enquiring, *Wilt thou at this Time restore the Kingdom to Israel?* *Dio, Whitby.*

16 *Why then say the Scribes, &c.*] Seeing that *Elias*, who appeared even now unto us, hath again withdrawn himself without shewing himself to the World, how can this agree with the common Opinion of the Jewish Doctors, grounded upon the Prophecy of *Malachi* iv. 5. (though falsely understood) that he must come to preach to the World before the Coming of the *Messiah*? Shall he come another Time, or in another Manner? Or, seeing thou art already come, and hast been revealed in Glory, how do they say that *Elias* ought to come before thee? *Dio.*

A. D. 17 — *Restoreth all things.*] Or rather, *finishes, performs,*
 32. *establishes, settles* all Things, both performing all that was prophesied of *Elias* at his Coming, and closing and shutting up the first State of the World, that of the *Mosaic* Oeconomy, making Entrance, as an Harbinger, on the second, that of the *Messias*. In this Sense it is, that it is said, that the *Law and the Prophets were until John*, noting him to be the Conclusion and shutting up, finishing and closing that State; and that was to be the Office of *Elias*, under whose Name *John* was prefigured. See *Hammond, Knatchbull.*

20 *Questioning with them, &c.*] Probably insulting over them, because they had found out a Distemper which could not be cured by the Name and Power of their Master. *Bragg, Whitby.*

24 *Hath a dumb spirit.*] That this Person was truly possessed with an evil Spirit is evident, *First*, Because *Christ rebukes him, and the Devil departs from him*; *Secondly*, Because *Christ* commands him to depart, and return no more, Ver. 33. *Whitby.*

29 *He asked his father.*] Not to inform himself, but to shew the People the Greatness and Dangerousness of the Patient's Condition. *Clarke.*

30 *But if thou canst do any thing, — Jesus said, If thou canst* 31
believe, &c.] Ἄλλ' εἰ τι δύνασαι, βοηθήσον ἡμῖν — Ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ, τὸ εἰ δύνασαι; πιστεῦσαι, πάντα δύναται τῷ πιστεύοντι. Interpreters in this Place for the most Part pass by the Article τὸ, in which methinks there is an *Emphasis* by no Means to be pretermitted. That therefore the *Emphasis* may not be lost, neither the Syntax violated, I would have the Words distinguished as above, and translated thus: *Sed si quid potes, succurre nobis — Jesus vero dixit ei, τὸ εἰ δύνασαι, Si potes? crede tu, omnia credenti possibilia.* But if thou canst do any thing, help us: *Jesus said unto him, If thou canst? do thou believe, all Things are possible to him that believeth?* Τὸ is here taken materialiter, and supposeth the Matter whereof it was spoken; and that was a Question of the Power of *Christ*. For the Father having before brought his Son to his Disciples, who could not heal him because of their Unbelief, (Ver. 38.) doubted probably whether *Christ* himself could do it, and therefore put the Question to him, *If thou canst do any thing, for thy Disciples cannot, help us.* Whereto our Saviour replies shortly, by way of *Objurgation*, as it were upbraiding his Incredulity with Indignation, as if he should say, What, dost thou doubt whether I can or no? Dost thou say, *If thou canst? Believe thou, and despair not of my Power, for all Things are possible to be done for him that believeth.* That this is so the following Words do strongly argue: For immediately the Father of the Child being struck with the
 Repre-

Reprehenſion, cried out and ſaid with Tears, *Lord, I believe, help A. D. my Unbelief*; I ſincerely believe the Sufficiency of your Power, ^{32.} and I beſeech you let the Abundance of your *Goodneſs* and *Pity* ſupply the Imperfection of my Faith. See *Knatchbull*.

33 *I charge thee.*] The Word *I* is very emphatical: You before obeyed not my Diſciples, now I *myſelf* command you. *Clarke*.

38 *If ye have faith as a grain of muſtard-ſeed.*] This Faith was not only a Belief in *Jeſus* as the *Chriſt*, but an actual firm Assurance of his enabling them to execute that extraordinary Commiſſion which he gave them of working Miracles, in Confirmation of the Truth of the Goſpel, whenever a fitting Occaſion was offered. And the Import of theſe Words ſeems to be this, If you, who are commiſſioned by me, and by the Father which ſent me, to work all Kind of Miracles needful to confirm my Doctrines, in my Name, had the leaſt Meaſure of that Faith which caſts out Fear and Doubting of Succeſs in the Diſcharge of your Office, you may perform Things moſt difficult, and even this Faith in its Effect would be moſt mighty.

But we are to obſerve, that This is not promiſed to every Chriſtian that has Faith, but to the Apoſtles, who were ſent out with a Commiſſion to do miraculous Cures, &c. *Bragg, Whitby, Wall*.

C H A P. VII.

MATTH. xvii. ver. 24. *to the end*; and Chap. xviii. *all the Chapter*. MARK ix. ver. 33. *to the end of the Chapter*. LUKE ix. ver. 46. *to 51*.

Chriſt payeth Tribute, ver. 1. Upon Occaſion of his Diſciples diſputing about Pre-eminence he exhorts them to Humility and Charity, ver. 5. He forbids them to hinder thoſe that in any manner promoted the Goſpel, ver. 12. Of Scandal, ver. 16. Nothing muſt come in Competition with Religion, ver. 18. Of Chriſtian Reproof, ver. 29. Of Forgiving the Penitent; and the Neceſſity of ſhewing Mercy to others, that we ourſelves may obtain it of God, ver. 35. The Punishment of evil Miniſters, ver. 50.

Matth. xvii.

24 1

AND when they were come to Capernaum, they that received tribute-money came to Peter, and ſaid, Doth not your maſter pay tribute?

2 He

A.D. 2 He saith, Yes. And when he was come into the 25
 32. house, Jesus prevented him, saying, What thinkest thou,
 Simon? Of whom do the kings of the earth take custom
 or tribute? Of their own children, or of strangers?

3 Peter saith unto him, Of strangers. Jesus saith un- 26
 to him, Then are the children free.

4 Notwithstanding, lest we should offend them, go 27
 thou to the sea, and cast an hook, and take up the fish
 that first cometh up: and when thou hast opened his
 mouth, thou shalt find a piece of money: that take and
 give unto them for me and thee.

Mat. xviii.

5 At the same time, being in the house, came the dis- 1
 ciples unto Jesus, and he asked them, What was it that *Mark ix.*
 ye disputed among yourselves by the way? 33

6 But they held their peace; for by the way there 34
 arose a reasoning among them, which of them should be *Luke ix.*
 the greatest. 46

7 And Jesus perceiving the thought of their heart, sat 47
 down, and called the twelve, and saith unto them, If *Mark ix.*
 any man desire to be first, the same shall be last of all, and 35
 servant of all. *Mat. xviii.*

8 And Jesus called a little child unto him, and he took 2
 him, and set him in the midst of them; and when he had *Mark ix.*
 taken him in his arms, he said unto them, 36

9 Verily, I say unto you, Except ye be converted, *Mat. xviii.*
 and become as little children, ye shall not enter into the 3
 kingdom of heaven.

10 Whosoever therefore shall humble himself as this 4
 little child, the same is greatest in the kingdom of
 heaven.

11 And whoso shall receive one such little child in my 5
 name, receiveth me: and whosoever shall receive me, *Luke ix.*
 receiveth him that sent me: for he that is least among you 48
 all, the same shall be great.

12 And John answered him, saying, Master, we saw *Mark ix.*
 one casting out devils in thy name, and he followeth us 38
 not, and we forbade him, because he followeth not us.

13 But Jesus said unto him, Forbid him not: for 39
 there is no man which shall do a miracle in my name,
 that can lightly speak evil of me.

14 For he that is not against us, is on our part. 40

15 For whosoever shall give you a cup of water to 41

drink

Q

drink in my name, because ye belong to Christ, verily, A.D.
I say unto you, he shall not lose his reward. 32.

42 16 And whosoever shall offend one of *these* little ones
that believe in me, it is better for him that a mill-stone
were hanged about his neck, and that he were cast into
the sea.

Matt. vii. 17 Wo unto the world because of offences: for it
18 must needs be that offences come, but wo to that man
by whom the offence cometh.

Mark ix. 18 Wherefore, if thy hand offend thee, cut it off: it
43 is better for thee to enter into life maimed, than having
two hands to go into hell, into the fire that never shall be
quenched:

44 19 Where their worm dieth not, and the fire is not
quenched.

45 20 And if thy foot offend thee, cut it off: it is bet-
ter for thee to enter halt into life, than having two feet
to be cast into hell, into the fire that never shall be
quenched:

46 21 Where their worm dieth not, and the fire is not
quenched.

47 22 And if thine eye offend thee, pluck it out: it is
better for thee to enter into the kingdom of God with one
eye, than having two eyes to be cast into hell-fire:

48 23 Where their worm dieth not, and the fire is not
quenched.

Mat. xviii. 24 Take heed that ye despise not one of these little
10 ones: for I say unto you, that in heaven their angels do
always behold the face of my Father which is in heaven.

11 25 For the Son of man is come to save that which
was lost.

12 26 How think ye? If a man have an hundred sheep,
and one of them be gone astray, doth he not leave the
ninety and nine, and goeth into the mountains and seeketh
that which is gone astray?

13 27 And if so be that he find it, verily, I say unto
you, he rejoiceth more of that *sheep* than of the ninety
and nine which went not astray.

14 28 Even so it is not the will of your Father which is
in heaven, that one of these little ones should perish.

15 29 Moreover, if thy brother shall trespass against thee,
go and tell him his fault between thee and him alone:

if

A.D. if he shall hear thee, thou hast gained thy brother.

32. 30 But if he will not hear *thee*, *then* take with thee 16
one or two more, that in the mouth of two or three wit-
nesses every word may be established.

31 And if he shall neglect to hear them, tell it to the 17
church : but if he neglect to hear the church, let him be
unto thee as a heathen man and a publican.

32 Verily, I say unto you, Whatsoever ye shall bind 18
on earth shall be bound in heaven : and whatsoever ye
shall loose on earth, shall be loosed in heaven.

33 Again, I say unto you, that if two of you shall 19
agree on earth, as touching any thing, that they shall ask,
it may be done for them of my Father which is in
heaven.

34 For where two or three are gathered together in 20
my name, there I am in the midst of them.

35 Then came Peter to him and said, Lord, how often 21
shall my brother sin against me, and I forgive him ? Till
seven times ?

36 Jesus saith unto him, I say not unto thee, Until 22
seven times : but until seventy times seven.

37 Therefore is the kingdom of heaven likened unto a 23
certain king, which would take an account of his ser-
vants.

38 And when he had begun to reckon, one was 24
brought unto him, which ought him ten thousand ta-
lents.

39 But forasmuch as he had not to pay, his lord com- 25
manded him to be sold, and his wife and children, and all
that he had, and payment to be made.

40 The servant therefore fell down and worshipped 26
him, saying, Lord, have patience with me, and I will
pay thee all.

41 Then the lord of that servant was moved with 27
compassion, and loosed him, and forgave him the debt.

42 But the same servant went out, and found one of 28
his fellow-servants, which ought him an hundred pence :
and he laid hands on him, and took him by the throat,
saying, Pay me that thou owest.

43 And his fellow-servant fell down at his feet, and 29
besought him, saying, Have patience with me, and I will
pay thee all.

30 44 And he would not : but went and cast him into A.D. prison, till he should pay the debt. 32.

31 45 So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord all that was done.

32 46 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me :

33 47 Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 48 And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him.

35 49 So likewise shall my heavenly Father do also to you, if ye from your hearts forgive not every one his brother their trespasses.

Mark ix. 50 For every one shall be salted with fire, and every sacrifice shall be salted with salt.

50 51 Salt is good, but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace one with another.

ANNOTATIONS.

Ver. 1. *Pay tribute.*] The Tribute here demanded was the half *Shekel*, or Fifteen Pence of our Money, which God under the *Mosaick* Law commanded to be yearly paid by every Jew above twenty Years old, to the Use of the Temple, viz. for buying the daily Sacrifice, repairing the Temple, and other Things necessary for the Worship of God, *Exod. xxx.* This Tribute continued so to be paid to the Time of *Vespasian*, under whom the Temple being destroyed, it was by him transferred to the Use of the *Capitol* at *Rome*. *Cave.*

2 *Of their own children or of strangers?*] The Words and Sense will be clear, if it be thus understood, That no King imposes Taxes on his own Children and Family, but on the Children of other Men; and therefore, by Proportion, this Tribute to the King of Heaven ought not to be exacted from the Son of that King, but from others. *Hammond.*

3 *Should offend them.*] i. e. Give them Occasion to say that I despise the Temple, and its Service, and teach my Disciples so to do. *Whitby.*

— *Thou shalt find a piece of money.*] *Christ's* paying the Tribute by a Miracle, as it shews his divine Power that could make

A. D. make all Things serve his Ends, and his great Care to discharge his due Payments, and to avoid Offence, so does it withal his Poverty, when he is put to a Miracle for such a little Sum of Money, for he would not work Miracles where there is no need. His paying for *Peter* with him, was because he was of the same Town, and so under the same Demand of Payment, and he knew that he was in the same Want of Money. The other Disciples were to pay in the Places of their several Houses. *Lightfoot.*

5 *At the same time.*] *St. Mark* tells us, that this Dispute, who should be greatest, was as they went in the Way towards *Capernaum*; and when *Christ* asked them at *Capernaum*, what their Discourse had been, *they held their peace.* *St. Luke* says, that they had been disputing this Point among themselves, and *Christ* knowing the Reasoning of their Hearts, took a Child: But *St. Matthew* saith, *At the same Time*, namely, while *Christ* was at *Capernaum*, the Disciples came to him, saying, &c. Now these seeming Differences are to be reconciled thus, That *Jesus* going to *Capernaum*, the Disciples followed him, discoursing among themselves, *who should be the greatest*; and when they were at *Capernaum*, and they came to him into the House, *Jesus* knowing what was still upon their Hearts, and they were still pondering among themselves, asks them, *What was it that ye disputed among yourselves by the Way?* Which they being ashamed to tell him, kept Silence: Then *Christ*, who understood well what it was, endeavours by the Example of a little Child to cure this Distemper. That the Participle, *saying*, in *St. Matthew's* Account, relates not to *Christ*, as if they put the Question, but to themselves, is evident, both from their Silence when asked touching this Matter, and *St. Luke's* Note, that *Jesus* perceiving the Thoughts of their Hearts, did this: For had they put the Question to *Christ*, how could they, or why should they hold their peace? Or what need was there of saying, *Jesus* knowing their Hearts did this, in a Matter which they had uttered to him with their Mouths? *Lightfoot, Whitby.*

9 — *Become like little children, ye shall not enter into the kingdom of heaven.*] By the Kingdom of Heaven our Lord seems to mean the State of Christianity under himself: And then the Meaning is, Except ye be, like little Children, free from Pride, Contentiousness, and all Ambition, ye will not enter in. Indeed the Saying holds in both Senses, Without such unaffected Humility, and harmless Innocence, ye will not enter into the State of Christianity here; and without it ye shall not enter into Heaven hereafter. *Wall, Clarke.*

11 — *One such little child.*] By little Child here and little ones, (*Ver. 16.*) we are not to understand such as are so by

Age, (they being both incapable of Faith, and free from Scandal) but by Quality and Temper of Spirit. To receive therefore a little Child in Christ's Name, is to entertain, and encourage, and assist those who in their Life and Conversation are humble and innocent, or who are Teachers of that Doctrine which makes Men such, without Respect to temporal Considerations: And they who are so charitably and benevolently disposed shall be equally rewarded as if they had entertained Jesus himself. On the contrary to offend or scandalize one of these little ones is to occasion his Ruin, and falling off from the Faith, by our sinful Actions: And better were it for such a one that he had never been born, or that he had quickly perished by some untimely Death. *Clarke, Whitby.*

12 *John answered him, saying, &c.*] Upon Christ's speaking of receiving those that come in his Name, John propounds a dubious Case of one that they had met with, that went about indeed in his Name, and in his Name cast out Devils, and yet would not own himself his Disciple, nor follow him; which raiseth to us a further Scruple, How this Man came to this miraculous Power? For that it was so, and not magical Exorcizing in the Name of Jesus, as divers Enemies of the Gospel did afterwards, may be gathered from Christ's Answer, who calls it doing a Miracle in his Name, and speaks of this Man as not being against him, but for him. The Original of this Power to him we may resolve much into the same Principle from whence Caiaphas prophesied, (see B. IV. Ch. 1. Ver. 51. *This he spake not of himself, but being High-Priest that Year he prophesied.* There is an Emphasis in that Year: For now was the Fulness of Time, the Year of Expectation, and Accomplishment of Vision and Prophecy, and the Time of the pouring out of the Spirit as was never before: And if in that full Meal of this Provision, that Christ had made for his Own, some Crums fell besides the Table, that others gathered up, or were Partakers of, it doth the more magnify the Diffusion, and doth so much the more point out and give Notice to observe the Time. And certainly it is no small Confirmation of the Truth of the Gospel, that our Lord's Name was thus powerful, even among those that did not follow him, and therefore could do nothing by Compact with him. This Man, saith Christ, do not forbid; for he that pursues the same End with us, the beating down of Satan's Kingdom, cannot be against us, but rather for us; and he who finds so sensibly the Power of my Name, cannot speak evil of me. *Lightfoot, Whitby.*

15 *For whosoever, &c.*] The Particle *For* shews the Connection of these Words with the preceding, which seemeth to be thus: Even the least Service done to me by owning any one for

A D. for my Name's sake, shall be rewarded, and much more the
 32. Labour which this Man shews in divulging the Honour of my
 Name, and assisting me in destroying the Empire of the Devil.
Whitby.

17 *Wo unto the world because of offences.*] Dreadful and terrible are the Judgments which God will send upon the World for its contemning and discouraging, for its persecuting and seducing innocent and good Men. And such Offences are inevitable, by Reason of the Malice, Weakness, Inconstancy, and other Vices of Men; and by Reason of God's Providence, which suffereth them either for Judgment or Trial: And yet Man's Error shall not be excusable, seeing he commits the Evil with Delight, and voluntarily. *Clarke, Dio.*

18 *If thine hand offend thee.*] This is a Form of Speech, whereby our Lord means, that we should rather cut off all Things, though ever so dear to us, that might hinder us from serving him, than employ them in any thing that is evil. *Dio.*

24 *Their angels.*] *i. e.* The Angels which by God's Appointment take Care of them. *Wall.*

25 *For the Son of man, &c.*] Another Reason why those poor Believers ought to be honoured, *viz.* Because God hath made them Partakers of his glorious Salvation. We must not then by our Offence destroy what is so dear unto him. *Dio.*

29 — *If thy brother shall trespass against thee.*] *Christ* having spoke against them that give Offence, now turneth to them that take Offence, teaching them how they should proceed therein. And the Meaning of this and the following two Verses is,—The Son of Man being come to save that which was lost, (*Ver. 25*) and God being unwilling that one of his little ones should perish, when thou seest any one in Danger to be lost or perish by his Sins committed against thee, reprove him between him and thyself alone, and if he hear thee, and amend, thou hast gained thy Purpose, and saved thy Brother: But if he reject and despise thy private Admonition, take with thee one or two Brethren, that thou mayst shame him before them: But if this Method also prove ineffectual to reform him, lay open his Fault before many, tell it to the Church, or particular Community of which he is a Member: And if these several Methods to reclaim him fail, let him be to thee as a Heathen or Publican is to the Jews, *i. e.* leave him as a desperately incorrigible Sinner, and have no more to do with him. *Whitby, Clarke, Dio.*

32 *Whatsoever ye shall bind on earth.*] See *Chap. v.* of this Book, *Ver. 37, N.* Only farther observe, that the Text plainly speaks of Matters criminal, which are the only Object of the Church's Censure, and not of Articles of Faith: Now even Romanists themselves acknowledge that the Church may err in pas-

sing Judgment of these Things, because in Cases of this Na- A.D.
 ture she depends on human Testimony : And therefore it is cer- 32.
 tain, that nothing can be hence concluded concerning the In-
 fallibility of Councils, or the Articles of Faith defined by them.
Whitby.

33 *Again I say unto you, that if two of you, &c.] This Verse*
 seems to be a Confirmation of the *preceding*, and the Meaning
 is, Assuredly, I tell you, you may depend on the Assistance of
 the Holy Spirit in any Matter respecting the Discharge of your
Apostolical Function, if you unanimously consent to ask it in my
 Name, *i. e.* by interceding to the *Father* in my Name : For
 wherever there be gathered together, though never so small a
 Congregation of you, in my Name, and according to my Ap-
 pointment, there am I, by my Grace and Spirit, always ready
 to assist and join with you, and intercede for you. *Whitby,*
Clarke, Dio.

35 *Then came Peter to him, and said, &c.] Peter* perceiving
 from our Lord's preceding Discourse that an Offender was to be
 forgiven, if private Admonition reclaimed him, asked him how
 often he must repeat that Forgiveness, in Case of Offence and
 Trespas, whether *seven* times were not enough ? *Jesus* replies,
 that, upon his Neighbour's Repentance, he was not only bound
 to do it *seven* times, but until *seventy times seven*, *i. e.* he must
 be indulgent to him as oft as the Offender returns, and begs it,
 and heartily professeth his Sorrow and Repentance. Which he
 further illustrates by a plain and excellent Parable ; and thence
 draws this Conclusion, That the same Measures either of *Com-*
passion or *Cruelty* which Men shew to their Fellow-Brethren,
 they themselves shall meet with at the Hands of God, the su-
 preme Ruler and Justiciary of the World. Here note that by
 our Lord's commanding us *from our Hearts to forgive our Brother*
*his Trespas*s, we are obliged to admit our offending Brother in-
 to *Friendship* and *Familiarity* again ; for if we *from the Heart* for-
 give him, our Heart must be towards him as it was *before*. And
 unless we are willing and ready thus to forgive each other their
 Trespas'es, we have our Lord's infallible Word, that we must
 expect no Forgiveness from his heavenly Father. *Whitby.*

50 *For every one shall be salted with fire.] For as every*
 Burnt-offering under the Law was first salted with Salt, and
 then consumed by Fire, so every one who has been instructed in
 the *Doctrine of the Gospel*, if, when he is tried, he be found not
 sincere, shall be destroyed by the eternal Fire of the divine
 Wrath.

51 The Doctrine indeed wherewith I have instructed you is suf-
 ficient to make you truly wise and good, and to preserve you
 from all the Corruptions of this present World, and to enable
 you

A. D. you to teach others to preserve themselves likewise, unto eternal Life. But now if you, whom I have thus instructed, shall, ^{32.} instead of teaching *others*, fall away *yourselves* from the Profession and Practice of the Truth, either through Hope or Fear of any earthly Thing, ye will become the most unprofitable and inexcusable of Men. Take heed therefore that ye continue stedfast *yourselves* in the Religion I taught you; and let no ambitious Designs and foolish Contentions among yourselves, or Fear of outward Sufferings and Persecutions, hinder the Propagation of the Truth among others. *Clarke.*

C H A P. VIII.

LUKE ix. ver. 58. *to the end of the Chapter; and Chapter x. to ver. 17.* JOHN vii. ver. 2. *to the end of the Chapter.*

Jesus refuses to go to Jerusalem with his Relations, ver. 2. Reproves a passionate and revengeful Spirit, ver. 13. Obedience must be constant and without Delay, ver. 15. Jesus sends out the Seventy to preach, ver. 21. The Nature and End of Christianity, ver. 43. Ceremonies must give place to moral Duties, ver. 49. Different Opinions of the People concerning Jesus, ver. 58.

¹ NOW the Jews feast of tabernacles was at hand. ²
² His brethren therefore said unto him, Depart ³
hence, and go into Judea, that thy disciples also may see ³
the works that thou doest.
³ For there is no man that doeth any thing in secret, ⁴
and he himself seeketh to be known openly: If thou do ⁴
these things, shew thyself to the world.
⁴ For neither did his brethren believe in him. ⁵
⁵ Then Jesus said unto them, My time is not yet ⁶
come; but your time is alway ready. ⁶
⁶ The world cannot hate you, but me it hateth, be- ⁷
cause I testify of it, that the works thereof are evil. ⁷
⁷ Go ye up unto this feast: I go not up yet unto the ⁸
feast, for my time is not yet full come. ⁸

8 When

- 9 8 When he had said these words unto them he abode A. D.
still in Galilee.
- 10 9 And it came to pass, when his brethren were gone
Luk. ix. 51 up, *and* when the time was come that he should be re-
ceived up, he stedfastly set his face to go to Jerusalem,
- 52 10 And sent messengers before his face, and they went
and entered into a village of the Samaritans, to make
ready for him.
- 53 11 And they did not receive him, because his face was
as though he would go to Jerusalem.
- 54 12 And when his disciples James and John saw this,
they said, Lord, wilt thou that we command fire to come
down from heaven, and consume them, even as Elias
did?
- 55 13 But he turned, and rebuked them, and said, Ye
know not what manner of spirit ye are of.
- 56 14 For the Son of man is not come to destroy mens
lives, but to save them. And they went to another vil-
lage.
- 57 15 And it came to pass, that as they went in the way,
a certain man said unto him, Lord, I will follow thee
whithersoever thou goest.
- 58 16 And Jesus said unto him, Foxes have holes, and
birds of the air have nests, but the Son of man hath not
where to lay his head.
- 59 17 And he said unto another, Follow me : but he said,
Lord, suffer me first to go and bury my father.
- 60 18 Jesus said unto him, Let the dead bury their dead :
but go thou and preach the kingdom of God.
- 61 19 And another also said, Lord, I will follow thee ;
but let me first go bid them farewell which are at home
at my house.
- 62 20 And Jesus said unto him, No man having put his
hand to the plough, and looking back, is fit for the king-
dom of God.
- Luk. x. 1 21 After these things the Lord appointed other seven-
ty also, and sent them two and two before his face, into
every city and place whither he himself would come.
- 2 22 Therefore said he unto them, The harvest truly is
great, but the labourers are few : Pray ye therefore the
Lord of the harvest that he would send forth labourers in-
to his harvest.

A.D. 23 Go your ways : behold, I send you forth as lambs 3
 32. among wolves.

24 Carry neither purse, nor scrip, nor shoes, and salute no man by the way. 4

25 And into whatsoever house ye enter, first say, 5
 Peace be to this house.

26 And if the son of peace be there, your peace shall 6
 rest upon it : if not, it shall turn to you again.

27 And in the same house remain, eating and drinking such things as they give : for the labourer is worthy of his hire. Go not from house to house. 7

28 And into whatsoever city ye enter, and they receive you, eat such things as are set before you. 8

29 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. 9

30 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, 10

31 Even the very dust of your city which cleaveth on us we do wipe off against you : notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you. 11

32 But I say unto you, that it shall be more tolerable 12
 in that day for Sodom than for that city.

33 Wo unto thee, Chorazin, wo unto thee, Bethsaida : for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. 13

34 But it shall be more tolerable for Tyre and Sidon 14
 at the judgment than for you.

35 And thou Capernaum, which art exalted to heaven, 15
 shalt be thrust down to hell.

36 He that heareth you, heareth me ; and he that despiseth you, despiseth me ; and he that despiseth me, despiseth him that sent me. 16

¶ 37 Then went he also up unto the feast, not openly, but as it were in secret. John vii. 10

38 Then the Jews sought him at the feast, and said, 11
 Where is he ?

39 And there was much murmuring among the people 12
 concerning him : for some said, He is a good man ; others said, Nay, but he deceiveth the people.

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- 13 40 Howbeit, no man spake openly of him, for fear of A.D.
the Jews. 32.
- 14 41 Now about the midst of the feast Jesus went up
into the temple, and taught.
- 15 42 And the Jews marvelled, saying, How knoweth
this man letters, having never learned?
- 16 43 Jesus answered them, My doctrine is not mine,
but his that sent me.
- 17 44 If any man will do his will, he shall know of the
doctrine, whether it be of God, or whether I speak of
myself.
- 18 45 He that speaketh of himself, seeketh his own glo-
ry: but he that seeketh his glory that sent him, the same
is true, and no unrighteousness is in him.
- 19 46 Did not Moses give you the law, and yet none of
you keepeth the law? Why go ye about to kill me?
- 20 47 The people answered and said, Thou hast a devil:
Who goeth about to kill thee?
- 21 48 Jesus answered and said unto them, I have done
one work, and ye all marvel.
- 22 49 Moses therefore gave you circumcision, (not be-
cause it is of Moses, but of the fathers) and ye on the
sabbath-day circumcise a man.
- 23 50 If a man on the sabbath-day receive circumcision,
that the law of Moses should not be broken; are ye an-
gry at me because I have made a man every whit whole
on the sabbath-day?
- 24 51 Judge not according to appearance, but judge
righteous judgment.
- 25 52 Then said some of them of Jerusalem, Is not this
he whom they seek to kill?
- 26 53 But lo, he speaketh boldly, and they say nothing
unto him. Do the rulers know indeed that this is the
very Christ?
- 27 54 Howbeit we know this man whence he is: but
when Christ cometh no man knoweth whence he is.
- 28 55 Then cried Jesus in the temple as he taught, say-
ing, Ye both know me, and ye know whence I am;
and I am not come of myself, but he that sent me is true,
whom ye know not.
- 29 56 But I know him, for I am from him, and he hath
sent me.

57 Then

A.D. 57 Then they sought to take him : but no man laid 30
 32. hands on him, because his hour was not yet come.

58 And many of the people believed on him, and said, 31
 When Christ cometh, will he do more miracles than
 these which this man has done ?

59 The Pharisees heard that the people murmured such 32
 things concerning him : and the Pharisees and chief
 priests sent officers to take him.

60 Then said Jesus unto them, Yet a little while am I 33
 with you, and then I go unto him that sent me.

61 Ye shall seek me and shall not find me, and where 34
 I am, thither ye cannot come.

62 Then said the Jews among themselves, Whither 35
 will he go, that we shall not find him ? Will he go unto
 the dispersed among the Gentiles, and teach the Gen-
 tiles ?

63 What manner of saying is this, that he said, Ye 36
 shall seek me, and shall not find me, and where I am
 thither ye cannot come ?

64 In the last day, that great day of the feast, Jesus 37
 stood and cried, saying, If any man thirst, let him come
 unto me and drink.

65 He that believeth on me, as the scripture hath said, 38
 out of his belly shall flow rivers of living water.

66 (But this spake he of the Spirit, which they that be- 39
 lieve on him should receive : for the Holy Ghost was not
 yet *given*, because that Jesus was not yet glorified.)

67 Many of the people therefore, when they heard 40
 this saying, said, Of a truth, this is the Prophet.

68 Others said, This is the Christ. But some said, 41
 Shall Christ come out of Galilee ?

69 Hath not the scripture said, That Christ cometh of 42
 the seed of David, and out of the town of Bethlehem,
 where David was ?

70 So there was a division among the people because of 43
 him.

71 And some of them would have taken him, but no 44
 man laid hands on him.

72 Then came the officers to the chief-priests and Pha- 45
 risees, and they said unto them, Why have ye not
 brought him ?

- 46 73 The officers answered, Never man spake like this A. D.
man. 32.
- 47 74 Then answered the Pharisees, Are ye also de-
ceived?
- 48 75 Have any of the rulers or of the Pharisees believed
on him?
- 49 76 But this people, who knoweth not the law, are
cursed.
- 50 77 Nicodemus saith unto them, (he that came to Je-
sus by night, being one of them)
- 51 78 Doth our law judge any man before it hear him,
and know what he doeth?
- 52 79 They answered and said unto him, Art thou also of
Galilee? Search and look, for out of Galilee ariseth no
prophet.
- 53 80 And every man went unto his own house.

ANNOTATIONS.

Ver. 1. *Feast of tabernacles.*] The Jews at this Feast lived seven Days under Tents or Tabernacles, in Remembrance of their living in Tents forty Years in the Wilderness, *Lev. xxiii. 34.*

2 *Depart hence, &c.*] Some of our Lord's Relations, whose Hopes and Faith were still unsound, observing what a long Stay he had made in Galilee, and how the Fear of the Jews had made him avoid going into Judæa, (see Chap. iv. 1. of this Book) here take upon them to reprove him for his Conduct, telling him, that if he desired to bear the Title and Quality of a publick Officer or a Person in Authority, he ought to repair to Judæa and Jerusalem, those publick Places where Men of greater Note and Capacity are. For these Towns and Villages of Galilee are but obscure Places, and Men mostly unlearned: And consequently a Reputation of a Prophet gotten here will not much avail to make his Name shine and be famous in the World. Hence 'tis evident, that the Reason why they believed not in him was, because they saw not that Pomp and outward Splendor which they expected from the Messiah. *Univ. Hist. Wall, Whitby, Hammond.*

5 *Jesus said unto them, &c.*] Jesus, to rectify this Mistake of theirs, saith unto them, *My Time is not yet come, i. e.* 'tis not yet a proper Time for me to go up in such a publick Capacity, because the Doctrine that I preach is so contrary to the wicked Practices

A. D Practices and carnal Lusts of the *Jews*, that I am sure they will
 32. hate and oppose me all that they can. As for your Part, whilst 6
 you are led by worldly Affections and Principles yourselves, you
 are in no Danger of being hated and persecuted by worldly
 Men: Go ye up therefore to *Jerusalem* before me; for it is 7
 neither safe for me to go thither in your Company, nor to go
 yet. Leave me to take my own Time. *Clagget, Hammond.*

9 *He stedfastly set his face, &c.*] *Jesus* having fulfilled his
 prophetic Office in teaching the Will of God, and being come
 within half a Year of the Time of his Death, firmly purposed to
 go to *Jerusalem*, in order to fulfil the other Parts of his Office
 for which he came into the World. *Clarke, Lightfoot, Dio.*

11 *Did not receive him.*] The Reason why the *Samaritans*
 received him not, as they did other *Galileans* going to *Jerusa-*
lem, was that by going thither on a religious Account, viz. to
 celebrate the publick Feasts, he decided the Controversy be-
 twixt them and the *Jews*, touching the Place by God appoint-
 ed for Worship and for Sacrifice, against them; which, though
 they regarded not when done by the *Galileans*, yet it was
 grievous to them that such a celebrated Prophet and Doctor as
Christ was should do it. The Cause of the extreme Hatred
 between the *Jews* and *Samaritans* see B. I. Ch. x. Ver. 9. N.

13 *Ye know not what manner of spirit ye are of.*] Spirit here
 is taken for a Temper of Religion, for an Oeconomy or Dis-
 pensation which is settled and prescribed us by God; and the
 Meaning is, Ye know not that that Oeconomy or Dispensation
 which I intend to establish by the Gospel, inspires Men with easy
 and with forbearing Temper, and with a higher Degree of
 Charity than was ever yet required or practised by the Prophets
 under the Law. For these Men were often moved and im-
 powered with an inward Zeal to destroy, without any more a-
 do, the Enemies of God: But the Temper of the Gospel is to
 be otherwise; for the Son of Man came not to destroy Men's
 Lives, but to save them: i. e. He came to introduce that excel-
 lent Spirit which consults not only the eternal Salvation of
 Men's Souls, but their temporal Peace and Security, their Com-
 fort and Happiness in this World.

15 *I will follow thee.*] See B. II. Ch. 12. Ver. 2.

20 *Having put his hand to the plough*] i. e. No Man that
 hath dedicated himself to God's Service in the Work of the
 Gospel looks back with Affection to temporal and worldly
 Affairs. A Similitude taken from Ploughmen, who can never
 plough their Furrows strait, unless they always look before
 them. *Dio.*

21 — *The Lord appointed other seventy also*] *Christ* gives the
Seventy the same Instructions that he had given the Twelve,
 (see

(see B. II. Ch. xiv.) and the same Power to heal the Sick : On A. D. ly whereas the Twelve went at large to any of the Cities of *Israel*, these were to go to those Places where *Christ* himself should come, to make Way for him, and to prepare the Minds of the People before-hand to entertain him and his *Doctrine* : So that now *Christ* disposeth for the full revealing of himself for the *Messiah*, the Seventy before-hand proclaiming him and preaching in his Name, and he afterwards coming and shewing himself to be he of whom they preached. The Numbers *twelve* and *seventy* cannot but call to Mind the twelve Tribes and the seventy Elders of *Israel*. *Lightfoot*.

22 *The harvest truly is great, &c.*] See Book II. Ch. xiv. Ver. 9. N.

24 *Salute no man by the way.*] A hyperbolical Expression, which signifies nothing but this, Be careful and think upon nothing but the Commission I give you, and be not drawn away by any Offices of Friendship, Acquaintance, or unnecessary Ceremonies, from the Execution of your Duty. See 2 Kings iv. 29. *Dio, Grotius*.

37 — *Not openly, but as it were in secret.*] i. e. Not with much Company, but as privately as he could, lest he should stir up the Jealousy of the *Sanhedrim*. *Hammond*.

40 *No man spake openly of him.*] i. e. They who had the best Opinion of him, and inclined to favour him most, durst not speak their Thoughts of him freely and publicly, lest the *Rulers*, who were his professed Enemies, should come to hear of it, and persecute them for his sake. See *John* ix. 22. *Clarke*.

43 *My doctrine is not mine, &c.*] About the third or fourth Day of the Feast *Jesus* appeared openly in the Temple, and preached to the People with so much Strength and Clearness of Argument, and displayed such a superior Knowledge of the sacred Books, that they could not forbear asking one another, in a Kind of Amazement, whence a Man of so mean an Education could ever attain to it. And the Chief of the *Jews* would insinuate by his having no Learning, that his *Doctrine* must needs be the Result of Magick, and the Suggestion of the Devil. To this malicious Detraction *Jesus* answered, by assuring them, that his *Doctrine* was not indeed a *Doctrine* of human Learning and

44 Wisdom, but the *Doctrine* of God; and that if any of them were but sincerely disposed to obey the Truth, when he is convinced of it, he shall know of the *Doctrine*, i. e. shall have
45 Means sufficient to convince him that it is of God. He that speaketh from his own Heart, and private Motion and Invention, what he has not received from God, as the false Prophets did, always seeks his own Advantage, somewhat of Glory or Profit to himself: But he that labours only to promote the Glory of

A.D. of God, without Respect to the Opinion of Men, or to any
 32. temporal Advantages, nay with an apparent Hazard of losing

his own Life; such a one deserves to be believed, having no
 false Design in what he doth, no Decéit, no Guile in him.—

And yet ye reject the Doctrine of such a sincere, disinterested, 46
 upright Teacher; and the Reason is because ye have no sincere
 Desire to know or obey the Will of God, and ye are resolved
 not to forsake your Covetousness and worldly Lusts. The Law
 of *Moses*, which you confess to be of divine Authority, ye your-
 selves disobey in the greatest and most important Instances:
 And yet ye go about to kill me, because ye pretend I have
 broken it in a small Circumstance (see *B. II. Ch. III. Ver. 8.*)
 Ye accuse me fiercely as a most profane Person, because I heal-
 ed a Man on the Sabbath day; and ye yourselves make no
 Scruple of attempting to murder an innocent Person, without
 Regard to any Holiness of Time or Place, or to the principal
 and greatest Commandments in the Law of God. *Ch. c. m. i. t. i. u. s.*
Clarke, Dio, Hammond, Univ. Hist. Whitby.

47 *The people answered, &c.*] By the People we are to under-
 stand those *Jews* who generally lived at some Distance from
Jerusalem, and these may very reasonably be supposed not to
 know what the Rulers intended; and therefore, when they
 heard *Jesus* charging them with a Design to kill him, they
 might naturally reply to him, Surely, thou art distracted, we
 know not what thou meanest; who ever went about to murder
 thee? But it is plain from *Ver. 52.* that the Inhabitants of *Je-*
rusalem were no Strangers to the malicious Designs of the Chief-
Priests and *Pharisees*. See *Ch. c. m. i. t. i. u. s.*

49 *Moses gave you circumcision, &c.*] i. e. He continued to
 you that Rite which began from *Abraham*, to whom it was com-
 manded that it should be performed on the eighth Day, though
 it fell upon the Sabbath, and you accordingly perform it on that
 Day: If then a Child may be circumcised on the Sabbath, be- 50
 cause, without Exception of the Sabbath, he is to be circum-
 cised on the eighth Day, why are ye angry with me for doing a
 better Work on the Sabbath-day, in the perfect Cure of a Man
 that was all over infirm? For that Law of doing Good, and
 relieving the Miserable at all Times, is a more ancient and ex-
 cellent Law than either that of the Sabbatick Rest or that of
 Circumcision on the eighth Day. Lay aside therefore your 51
 Prejudices against my Person, and compare these Cases attentive-
 ly and impartially one with another, and then see whether you
 can justly condemn me as a Sabbath-breaker, and acquit your-
 selves. *Whitby, Clagget.*

53 *Do the rulers know, &c.*] i. e. Are they fully persuaded
 and convinced that this Man is indeed the promised *Messiah* sent

from God ; and by Virtue of this Persuasion, do they refrain A.D. from executing their Purpose of seizing and putting him to ^{32.} Death, for an Impostor ?

- 54 'Tis scarce possible to suppose this, since we all know this Man's Family and Relations, whence he comes, and who his Parents are, so that 'tis impossible he should be, or be believed to be by understanding Men, the promised *Messiah* ; it being one unquestionable Character of the true *Messiah*, that no Man can declare his Generation. Clarke.

55 *Ye both know me, &c.*] *i. e.* Ye know indeed my Person, Parentage, and Family, and this Knowledge ought not to prejudice you against my being a Prophet sent from God ; for you have sufficient Proofs to know, and indeed in your own Consciences you are convinced, that I am of divine Original, and that I am come from God, but this Evidence you reject out of mere Malice. Nevertheless my Doctrine and my Works plainly demonstrate wherefore and from whom I am come : But ye know not God, nor are desirous to understand and obey his Will ; and therefore you so eagerly reject me, who am sent to reveal it to you, and exhort you to obey it. Dio, Clarke.

60 — *Yet a little while I am with you, &c.*] Jesus knowing the Design against him, said to the People, among whom were the Officers sent to apprehend him, I am not ignorant what Designs are formed against my Life, and what Methods are taken to bring them about : but 'tis in vain that any of you labour at present to put an End to my Teaching, (*Ver. 57.*) For the divine Wisdom will not suffer me to be delivered into the Hands of mine Enemies before the Time for that Work which my Father sent me to do shall be accomplished ; which is now not far off. And even then, when they have done all their Pleasure, they shall yet after all be disappointed of their main Intention, since I shall not at last perish, but return to my Father from whom I came out. Clarke.

61 *Ye shall seek me, &c.*] This may be understood either of their not being able to persecute him any more, or of their not being able to avoid that general Destruction which he was after his Ascension to bring upon them. Clarke.

62 — *Dispersed among the Gentiles.*] 'Tis Matter of Dispute what is here meant by the *Dispersion of the Gentiles*, some understanding by this Phrase the Dispersion of the *Jews* among the *Greeks* in *Asia* and *Europe* : But yet there seems a Necessity of understanding by this Phrase the *Gentiles* dispersed from the Time of building the Tower of *Babel* into divers Nations, *Gen. x.* For, first, It is not said, Will he go to the Dispersion, and teach the *Jews* ? but will he go and teach the *Gentiles* ? which fixes the Sense to them. Moreover, this seems here to be

A. D. be said by way of Imputation and Reproach to *Christ*; where-
 32. as it would be no Imputation on him to preach to the *Jews* to
 whom he was sent, nor could this seem strange to them; but
 they thought it unlawful for a *Jew* to converse with the Uncir-
 cumcised, *Acts* x. 28. nor could they patiently hear of one sent
 to preach to the *Gentiles*, *Acts* xxii. 22. *Whitby*.

64 *That great day of the feast.*] This was the eighth or the
 last Day of the Feast of Tabernacles, and was a Day of an
 holy Convocation or solemn Assembly, *Lev.* xxiii. 36. On
 this Day, say the *Jews*, they used to compass the Altar seven
 times with Branches in their Hands, saying some Prayers in
 which they often repeated the Words *Hosanna* and *Hatzileka*,
Save now and prosper us; whence that Day was stiled *Hosanna*
Rabba, or *the great Day of the Feast*, as here: And, as they
 add, by the Institution of the Prophets *Haggai* and *Zachariah*,
 they then fetched Water with great Joy and Pomp from the
 Fountain of *Siloah*, and brought it to the Priests with the Sound
 of the Trumpet, who poured it upon the Altar with the Wine
 of their Sacrifice, singing these Words of *Isaiah Chap.* xii. 3.
With Joy shall ye draw Water from the Fountain of Salvation;
 that is, saith the *Targum*, *With Joy shall ye receive a new Doc-*
trine from the Elect of the Just; and whilst they were thus sing-
 ing they expected the Holy Spirit should fall upon them, as
 they said he did on the Prophet *Jonas* whilst he was employed
 in this very Action. Now this offering up of Water unto God,
 as it was a Commemoration of their Fathers being miraculously
 relieved when they thirsted in the Wilderness, so it denoted
 also the Blessing of Rain, which they then prayed for; as of spe-
 cial Use against the approaching Seed-time, as at the *Passover*
 they offered an *Omer*, to obtain from God his Blessing on their
 Harvest, and at *Pentecost* their *First-fruits*, to obtain from God
 his Blessing on the Fruits of the Trees. In Allusion to these
 Customs of the *Jews* at that Feast *Christ* is here said to have
 cried with a loud Voice, supplying the Sound of a Trumpet,
If any Man thirst, &c. taking Occasion from their Rite of
 drawing Water out of *Siloah*, to excite the People to fetch and
 draw from him, as from a true Fountain, all the Gifts of the
 Spirit which may tend to the fitting them for a divine heavenly
 Plantation. See *Whitby*, *Hammond*, *Lightfoot*, *Dio*.

65 *Out of his belly, &c.*] It was ordinary at Fountains or
 Springs of Water to build Receptacles, or Vessels of Stone, or
 Wells, and in the Middle thereof, *i. e.* the *Belly* here, to have
 Pipes or Cisterns through which the Water passes and comes
 out by Cocks: And thus shall it be with every Believer, he
 shall be so filled with the Spirit of God as a Spring of Water,
 that it shall out of his Heart break forth continually into his

Actions, and derive to many others that Conviction and Knowledge which is necessary to their eternal Salvation, with exceeding great Strength and Efficacy, and admirable Success. *Hammond, Clarke.* A. D. 32.

66 — *For the Holy Ghost was not yet given.*] There is a plain Difference in Scripture betwixt the Operations of the Spirit and the Gifts and Distributions of the Holy Ghost. All the miraculous Operations which were done upon others, viz. the Casting out of Devils, the Healing of Diseases, &c. were the extraordinary Operations of the Spirit: But all the inward Gifts by which the Understanding was enlightened, and was enabled to perform Things which by Nature it could not do, without the immediate Working of the Holy Spirit, are stiled the Gifts or Distributions of the Holy Spirit: As Cor. xii. 8—10. the Gifts of Wisdom, Knowledge, Faith, Prophecy, Discerning of Spirits, the Gift of Tongues, and the Interpretation of them. — The Pertinency of this Distinction is manifest from hence, That our Saviour whilst he was upon Earth gave to the Apostles and the seventy Disciples Power to heal the Sick, &c. and yet St. John here informs us, that the Holy Spirit was not yet come, because Jesus was not yet glorified.

Hence then 'tis manifest, that the Blasphemy of the Holy Ghost neither was nor could be committed whilst our Lord was on Earth, (see B. II. Ch. x. Ver. 14. N.) because the Holy Ghost was not yet come saith the Evangelist; nor was he to be sent till Jesus was glorified, i. e. till he was risen from the Dead, and was exalted to the right Hand of the Father. See *Whitby's fourth Appendix to St. Matthew.*

C H A P IX.

JOHN viii. *all the Chapter.*

Of the Woman taken in Adultery, ver. 3. Of the true Nature and Design of the Gospel, ver. 12, 14. Vicious Affections, and not Want of Evidence, the Cause of Men's Unbelief, ver. 23.

John viii.

- 1 **J**ESUS went unto the mount of olives.
- 2 And early in the morning he came again into the temple, and all the people came unto him, and he sat down and taught them.
- 3 And the Scribes and Pharisees brought unto him a woman

A. D. woman taken in adultery, and when they had set her in
32. the midst,

4 They say unto him, Master, this woman was taken 4
in adultery, in the very act.

5 Now Moses in the law commanded us that such a 5
one should be stoned : but what sayest thou ?

6 This they said, tempting him, that they might have 6
to accuse him. But Jesus stooped down, and with his
finger wrote on the ground, as though he heard them
not.

7 So when they continued asking him, he lift up him- 7
self, and said unto them, He that is without sin among
you, let him first cast a stone at her.

8 And again he stooped down, and wrote on the 8
ground.

9 And they which heard it, being convicted by their 9
own conscience, went out one by one, beginning at the
eldest even unto the last : and Jesus was left alone, and
the woman standing in the midst.

10 When Jesus had lift up himself, and saw none but 10
the woman, he said unto her, Woman, where are thine
accusers ? Hath no man condemned thee ?

11 She said, No man, Lord. And Jesus said unto 11
her, Neither do I condemn thee ? Go, and sin no more.

12 Then spake Jesus again unto them, saying, I am 12
the light of the world : he that followeth me, shall not
walk in darkness, but shall have the light of life.

13 The Pharisees therefore said unto him, Thou 13
bearest record of thyself, thy record is not true.

14 Jesus answered and said unto them, Though I bear 14
record of myself, yet my record is true : for I know
whence I came, and whither I go ; but ye cannot tell
whence I come, and whither I go.

15 Ye judge after the flesh, I judge no man. 15

16 And yet if I judge, my judgment is true : for I am 16
not alone, but I and the Father that sent me.

17 It is also written in your law, that the testimony of 17
two men is true.

18 I am one that bear witness of myself, and the Fa- 18
ther that sent me beareth witness of me.

19 Then said they unto him, Where is thy Father ? 19
Jesus answered, ye neither know me nor my Father : If

ye had known me, ye should have known my Father A. D. also.

32.

20 20 These words spake Jesus in the treasury, as he taught in the temple; and no man laid hands on him, for his hour was not yet come.

21 21 Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come.

22 22 Then said the Jews, Will he kill himself? because he saith, Whither I go ye cannot come.

23 23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 24 I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am He, ye shall die in your sins.

25 25 Then said they unto him, Who art thou? and Jesus saith unto them, Even the same that I said unto you from the beginning.

26 26 I have many things to say and to judge of you; but he that sent me is true: and I speak to the world those things which I have heard of him.

27 27 They understood not that he spake to them of the Father.

28 28 Then said Jesus unto them, When ye have lift up the Son of man, then shall ye know that I am He, and that I do nothing of myself: but as my Father hath taught me, I speak these things.

29 29 And he that sent me, is with me: the Father hath not left me alone: for I do always those things that please him.

30 30 As he spake these words, many believed on him.

31 31 Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed.

32 32 And ye shall know the truth, and the truth shall make you free.

33 33 They answered him, We be Abraham's seed, and were never in bondage to any man: how sayst thou, Ye shall be made free?

34 34 Jesus answered them, Verily, verily, I say unto you, whosoever committeth sin, is the servant of sin.

35 And

A. D. 35 And the servant abideth not in the house for ever : 35
 32. but the Son abideth ever.

36 If the Son therefore shall make you free, ye shall 36
 be free indeed.

37 I know that ye are Abraham's seed ; but ye seek to 37
 kill me, because my word hath no place in you.

38 I speak that which I have seen with my Father : 38
 and ye do that which ye have seen with your father.

39 They answered and said unto him, Abraham is our 39
 father : Jesus saith unto them, If ye were Abraham's
 children, ye would do the works of Abraham.

40 But now ye seek to kill me, a man that hath told 40
 you the truth, which I have heard of God : this did not
 Abraham.

41 Ye do the deeds of your father. Then said they to 41
 him, We be not born of fornication, we have one father,
 even God.

42 Jesus said unto them, If God were your father, ye 42
 would love me ; for I proceeded forth and came from
 God : neither came I of myself, but he sent me.

43 Why do ye not understand my speech ? even be- 43
 cause ye cannot hear my word.

44 Ye are of your father the devil, and the lusts of your 44
 father ye will do : he was a murderer from the beginning,
 and abode not in the truth, because there is no truth in
 him. When he speaketh a lie, he speaketh of his own :
 for he is a liar, and the father of it.

45 And because I tell you the truth, ye believe me not. 45

46 Which of you convinceth me of sin ? And if I say 46
 the truth, why do ye not believe me ?

47 He that is of God, heareth God's words : ye 47
 therefore hear them not, because ye are not of God.

48 Then answered the Jews and said unto him, Say 48
 we not well that thou art a Samaritan, and hast a devil ?

49 Jesus answered, I have not a devil : but I honour 49
 my Father, and ye dishonour me.

50 And I seek not mine own glory, there is one that 50
 seeketh and judgeth.

51 Verily, verily, I say unto you, If a man keep my 51
 saying, he shall never see death.

52 Then said the Jews unto him, Now we know that 52
 thou hast a devil. Abraham is dead, and the prophets,

and thou sayest, If a man keep my saying, he shall never ^{A. D.} taste of death. 32.

53 53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: Whom makest thou thyself?

54 54 Jesus answered, If I honour myself, mine honour is nothing: it is my Father that honoureth me, of whom ye say that he is your God:

55 55 Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you, but I know and keep his saying.

56 56 Your father Abraham rejoiced to see my day; and he saw it, and was glad.

57 57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 58 Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am.

59 59 Then took they up stones to cast at him, and Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

ANNOTATIONS.

It is said in the Conclusion of the former Chapter, that *every one* (of the *Sankedrim*) *went home*, and here, *Jesus went unto the Mount of Olives*; not that he lodged on Mount *Olivet* in the open Fields, but that he went to *Bethany* and lodged in the House of *Lazarus*, after having spent some Part of the Night on the Mount in Meditation and Prayer. In the Morning he comes to the Temple, and in the Treasury, or the Court of the Women, (*Ver 20*) he sitteth down and teacheth the People: For it was the Custom for the Teachers of the People to sit when they taught, and those that were taught to stand about them. As he thus sits teaching, the *Scribes* and *Pharisees* bring a Woman to him taken in the Act of Adultery, &c. and pretend a Desire to know what was to be done in this Case. The Law, they tell him, is clear, and expressly requires the Criminal to be stoned; but having perceived that you do in some other Matters dispense with the Law of *Moses*, we are desirous to know what Directions you would give in this Matter. The Snare that was here laid for him was various: If he had condemned the Adulterers, they would have accused him to the Ro-

A. D. *man* Governour for assuming a *judicial* Power, and for promoting a seditious and tumultuary Execution of a Criminal : If he freed her, they would have represented him to the People as an Enemy to their Liberties, and as a Person that disregarded and null'd their Law. But he in his divine Wisdom used such a Mean as condemned their Baseness, and confounded their Machination against him. By the Nature of the Punishment that was to have been inflicted on her, Interpreters agree that she was espoused, and not married. For if she, who was taken in Adultery, was a married Woman, the Law required she should be put to Death, *Lev. xx. 10. i. e.* say all the *Jews*, that she should be strangled ; but if she was only a Damsel espoused, the Law saith she shall be stoned, *Deut. xxii. 24.* *Lightfoot, Whitby, Clarke.*

[*12 I am the light of the world.*] *Christ* having thus disappointed the malicious Designs which the *Pharisees* had formed against him, resumed his Discourse to the Audience, and takes Occasion probably from the Sun's bright shining in the Morning, to tell them that he was the true *Light* of the World, *i. e.* the Person whom God had appointed to reveal his Will, and the Way to eternal Life and Happiness, clearly and fully ; and that those who followed him should be free from the Darkness of Ignorance, Superstition, and Wickedness. This Expression exasperated the *Pharisees* afresh, who thought that Title to belong to them alone. They therefore despised and refused to believe him, because of his own single Testimony of himself. To this *Jesus* replied, Although it had been really as you say, that I had brought no other Testimony but only my own Affirmation concerning myself, yet in my particular Case my Testimony would of itself alone have been sufficiently credible, as you yourselves could not but have confessed if you would have impartially considered the Manner and Circumstances of my Appearing, and the Nature and Tendency of my Doctrine, which alone evidently enough shews whence I come, and whose Doctrine I teach. But you being unacquainted with my divine Original, form Conceptions of me according to my outward Appearance and human Extraction, and in Proportion to that you pass Sentence upon me : I am unwilling to say or judge the worst of you, though I have the greatest room for Censure and Reflection. And if I should do so my Judgment were valid according to Law : For your Law says that the Testimony of two Men is to be received in any Cause whatsoever. I and my Father, are those two : For as I now witness of myself in a Cause that concerns you, so my Father also has many ways and by many wonderful Works, which have been wrought before you, sufficiently

sufficiently testified that he has sent me. The *Jews* replied, A. D. Where is your Father, that other Witness, to whom ye appeal? 32.

Jesus answers, You will not receive any Knowledge concerning me or my Father; Your Acknowledgement of me is the only Way to bring you to the Knowledge of my Father. I shall depart from you, and then ye shall seek me unprofitably: And all that you shall gain by your persisting in your Hatred of me is to be destroyed for your Sins in this World, and condemned for them in the other. And after the *Romans*, at your Instigation, shall crucify me, there shall be such Evidences of my being truly what ye will not now believe me to be, (these were his Resurrection and Ascension, the Sending of the Holy Ghost, and the wonderful Destruction of the *Jewish* Nation) that you shall have no Excuse to deny it; then you shall be convinced, either to the working of your Repentance or Destruction, that I am the *Messiah*, and come from God, and do nothing but according to my Commission from him. *Echard, Howel, Clarke, Univ. History.*

25 *Even the same that I said unto you from the beginning.*] These Words refer to his open and manifest asserting himself for the *Messiah* a Year and a half ago before the *Sanhedrim*. See B. II. Ch. III. Ver. 17. N.

31 *Then are ye my disciples indeed.*] i. e. Such Disciples to whom I shall still more make known my Doctrine, and on whom I shall confer the Life eternal promised to them. *Whitby.*

32 *Ye shall know the truth.*] *Christ* thought no general Council, no infallible Judge necessary to the Knowledge of the Truth, but promised this to him who was stedfast in the Faith, and honestly disposed to do what he knew to be his Duty. And this Truth, i. e. the lively Knowledge of the Gospel, he tells them, shall gain them the greatest and most desirable Freedom in the World, viz. a Freedom from the Bondage of Sin, the Devil, and Death. *Whitby, Dio.*

33 The *Jews* who pretended to believe in him, misunderstanding these last Words as if he had spoken of a secular and bodily Freedom, replied, We are Heirs to the Promises made to *Abraham*, and we have not lost that Freedom to which we have this Right by Nature, having never become any Man's Bond-slaves, but being governed by our own Laws. How then do we need Freedom? *Clarke, Hammond.*

34 *Jesus* somewhat moved at their perverse Misapplication of his Words, answers with some Vehemence, Assuredly, I tell you, that every one who lives and goes on in any Course of Sin, against the Dictates of his Reason and Conscience, is a Ser-

35 *vant to Sin*, and in Bondage to it. And Servants, though they have

A. D. have some temporary Privileges, yet are so far from having any
 32. Right to be continued in God's Family, that they are at the
 Mercy of the Heir, when he comes to Age, to cast them quite
 out of the Family, and unless the Son makes them free, they
 cannot be free : And this is the Case of all such of you, of eve- 36
 ry indulgent Sinner : *Christ* must free him from his spiritual
 Bondage of Sin, before he can be capable of any Benefit of be-
 ing a Son, even of a Son by Adoption. 'Tis true you are *Abra-* 37
ham's Children according to the Flesh, but in rejecting the
 Truth, and seeking my Life, who have told you the Truth, you
 follow not *Abraham's* Steps, but make yourselves Children of 38
 another Father, by following his Example, and imitating him.
 They maintained that in that Sense they had no Father but 41
 God, for that they were not born of an *idolatrous* Race, but of
 Parents that worshipped God, and him only. But *Jesus* replied
 again, that if they were the Children of God, they would 42
 hearken to his Word, and love his only begotten Son, whom 43
 he had sent. That as Murder and Lying were the Works of 44
 the Devil, and the Marks of his Children, so such as sought the
 Destruction of an innocent Person, and refused their Assent to
 the Truth, had the Devil for their Father. Oh ! how tremen-
 dous a Thing it is to have *the Devil for our Father* : How care-
 ful therefore should we be to avoid those Things which will sub-
 ject us to this vile Relation ? viz. *Murder, Lying, Hatred of the*
Truth here, *Envy*, and *Enmity* to others, *bitter Zeal* and *Strife*
in the Heart, *Pride*, and every *customary Sin*. *Clarke, Echard,*
Hammond, Whitby.

47 *He that is of God, &c.] i. e.* He who resembles him in
 Holiness and Goodness, and is disposed to do his Will, is ready
 to receive the Doctrine that comes from him. And 'tis an Evi-
 dence that you do not thus resemble him, and bear a filial Af-
 fection to him, that you receive not his Words. This, doubt-
 less, was the great Sin of the *Jews* : They wanted not either
 natural Power, or Assistance necessary on God's Part to do his
 Will, but only a *moral Power*, or a Mind well disposed to obey
 his Word. *Whitby.*

48 *Samaritan.]* This Title of *Samaritan* here is by way of
 Reproach affixed on *Christ*, not that they thought him so, but
 because this was an odious Name among the *Jews*. *Hammond.*

To this Reproach *Jesus* calmly replied, I am not governed 49
 by a lying Spirit, but honour my Father, who will do me Justice,
 because I seek not my own Glory ; declaring afterwards, that
 whosoever kept his Word should never die, meaning an eter- 51
 nal Death : But the *Jews*, who understood it of the Death of
 the Body, took Occasion to insult over him ; demanding of 52
 him

- 53 him whether he was greater than *Abraham* and the Prophets, A. D. 32.
 that he could preserve them from Death that kept his Com-
 mandments, which those great Men could not avoid ; therefore
 what did he pretend to make himself ? He answered them again,
 54 that he honoured not himself, but derived all his Honour from
 55 his Father, whom they worshipped as their God, but knew him
 56 not. That as for *Abraham*, in whom they so much boasted,
 he had vehemently wished to see his Day, *i. e.* to know the
 Time, when, by his Coming into the World, the Promise
 made to him that in his Seed should all the Nations of the Earth
 be blest, was to be fulfilled : And that he did see it, *viz.*
 by an Eye of Faith, as a Thing far off, to be accomplished
 in future Ages, and was filled with great Joy. *Echard,*
Whitby.
- 57 Upon this they scoffingly asked whether he could have seen
Abraham, when he was not yet fifty Years of Age, *i. e.* arrived
 at the common Years of Superannuation among the *Jews*.
 58 (See *Lightfoot.*) *Jesus* replied, You see me indeed now a Man
 like yourselves, and I appear to you one of as late Original
 and as short a Life as your own, but really before *Abraham*
 and before all Generations I had a Being ; for I am the eternal
 59 *Λόγος*, or the Person that said to *Moses* I AM. At this Say-
 ing the *Jews*, judging it Blasphemy in the highest Degree, be-
 cause they thought he had made himself not only greater than
Abraham, but equal with God, fell into the utmost Rage. But
 he miraculously withdrew himself out of the Temple, and
 escaped their Fury. *Echard, Whitby, Clarke.*

A.D.

32.

C H A P. X.

LUKE x. ver. 17. to the end; and Chap. xi. all the Chapter.

The Seventy return to Jesus, ver. 1. Obedience the Condition of eternal Life, ver. 9. Charity must be extended universally to all Mankind, ver. 14. Attention to the Doctrine of Religion much better than an uneasy Diligence in external Services, ver. 22. Jesus teaches his Disciples to pray, ver. 27. Prayer must be constant and importunate, ver. 31. Jesus casteth out a dumb Devil, ver. 40. Miracles will not convince the Obstinate, ver. 55. Jesus upbraids the Jews for their Obstinacy and Hypocrisy, ver. 57. Moral Duties more necessary than ceremonial Observances, ver. 63. A Woe denounced against the Pharisees for their Hypocrisy, ver. 68.

Luke x.

1 **A**ND the seventy returned again with joy, saying, 17
Lord, even the devils are subject unto us through thy name.

2 And he said unto them, I beheld Satan, as lightning, 18
fall from heaven.

3 Behold I give unto you power to tread on serpents 19
and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.

4 Notwithstanding in this rejoice not, that the spirits 20
are subject unto you: but rather rejoice because your names are written in heaven.

5 In that hour Jesus rejoiced in spirit, and said, I 21
thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father, for so it seemed good in thy sight.

6 All things are delivered to me of my Father: and 22
no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal him.

7 And

- 23 7 And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. A.D. 32.
- 24 8 For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.
- 25 9 And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?
- 26 10 He said unto him, What is written in the law? how readest thou?
- 27 11 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself.
- 28 12 And he said unto him, Thou hast answered right, this do, and thou shalt live.
- 29 13 But he willing to justify himself, said unto Jesus, And who is my neighbour?
- 30 14 And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.
- 31 15 And by chance there came down a certain priest that way, and when he saw him he passed by on the other side.
- 32 16 And likewise a Levite, when he was at the place, came and looked on him, and passed by on the other side.
- 33 17 But a certain Samaritan, as he journeyed, came where he was: and when he saw him he had compassion on him.
- 34 18 And went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.
- 35 19 And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.
- 36 20 Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?
- 37 21 And he said, He that shewed mercy on him. Then

A.D. Then said Jesus unto him, Go, and do thou likewise.

32. 22 Now it came to pass as they went, that he entered 38
into a certain village : and a certain woman, named Mar-
tha, received him into her house.

23 And she had a sister, called Mary, which also sat at 39
Jesus feet, and heard his word.

24 But Martha was cumbred about much serving, and 40
came to him, and said, Lord, dost thou not care that
my sister hath left me to serve alone ? Bid her therefore
that she help me.

25 And Jesus answered, and said unto her, Martha, 41
Martha, thou art careful, and troubled about many
things.

26 But one thing is needful. And Mary hath chosen 42
that good part, which shall not be taken from her. Luke xi.

¶ 27 And it came to pass, that as he was praying in 1
a certain place, when he ceased one of his disciples said
unto him, Lord, teach us to pray, as John also taught
his disciples.

28 And he said unto them, when ye pray, say, Our 2
Father which art in heaven, Hallowed be thy name : Thy
kingdom come : Thy will be done, as in heaven, so in
earth.

29 Give us day by day our daily bread. 3

30 And forgive us our sins ; for we also forgive every 4
one that is indebted to us. And lead us not into tempta-
tion, but deliver us from evil.

31 And he said unto them, Which of you shall have a 5
friend, and shall go unto him at midnight, and say unto
him, Friend, lend me three loaves ;

32 For a friend of mine in his journey is come to me, 6
and I have nothing to set before him .

33 And he from within shall answer and say, Trouble 7
me not : the door is now shut, and my children are with
me in bed ; I cannot rise and give thee.

34 I say unto you, Though he will not rise and give 8
him because he is his friend : yet because of his importu-
nity he will rise and give him as many as he needeth.

35 And I say unto you, Ask, and it shall be given 9
you ; seek, and ye shall find ; knock, and it shall be
opened unto you.

36 For every one that asketh, receiveth ; and he that 10
seeketh,

seeketh, findeth : and to him that knocketh, it shall be opened. A.D.

32.

- 11 37 If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?
- 12 38 Or if he shall ask an egg, will he offer him a scorpion?
- 13 39 If ye then, being evil, know how to give good gifts unto your children, how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?
- 14 ¶ 40 And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out the dumb spake : and the people wondered.
- 15 41 But some of them said, He casteth out devils through Beelzebub, the chief of the devils.
- 16 42 And others, tempting *him*, sought of him a sign from heaven.
- 17 43 But he knowing their thoughts, said unto them, Every kingdom divided against itself, is brought to desolation : and a house *divided* against a house, falleth.
- 18 44 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils through Beelzebub.
- 19 45 And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges.
- 20 46 But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.
- 21 47 When a strong man armed keepeth his palace, his goods are in peace.
- 22 48 But when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.
- 23 49 He that is not with me, is against me; and he that gathereth not with me, scattereth.
- 24 50 When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest : and finding none, he saith, I will return unto mine house whence I came out.
- 25 51 And when he cometh he findeth it swept and garnished.
- 26 52 Then goeth he and taketh to him seven other spirits

A. D. spirits more wicked than himself, and they enter in and
 32 dwell there: and the last state of that man is worse than
 the first.

53 And it came to pass as he spake these things, a cer- 27
 tain woman of the company lifted up her voice, and said
 unto him; Blessed is the womb that bare thee, and paps
 which thou hast sucked.

54 But he said, Yea, rather blessed *are* they that hear 28
 the word of God, and keep it.

55 And when the people were gathered thick together 29
 he began to say, This is an evil generation, they seek a
 sign, and there shall be no sign given it but the sign of Jo-
 nas the prophet.

56 For as Jonas was a sign unto the Ninevites, so shall 30
 also the Son of man be, to this generation.

57 The queen of the South shall rise up in the judg- 31
 ment with the men of this generation, and condemn
 them: for she came from the uttermost parts of the earth
 to hear the wisdom of Solomon; and behold a greater
 than Solomon is here.

58 The men of Nineveh shall rise up in the judgment 32
 with this generation, and shall condemn it: for they re-
 pent at the preaching of Jonas; and behold a greater
 than Jonas *is* here.

59 No man when he hath lighted a candle putteth *it* 33
 in a secret place, neither under a bushel, but on the can-
 dlestick, that they which come in may see the light.

60 The light of the body is the eye: therefore, when 34
 thine eye is single thy whole body also is full of light:
 but when *thine eye* is evil thy body also is full of dark-
 ness.

61 Take heed therefore, that the light which is in thee 35
 be not darkness.

62 If thy whole body therefore *be* full of light, having 36
 no part dark, the whole shall be full of light, as when the
 bright shining of a candle doth give thee light.

63 And as he spake a certain Pharisee besought him to 37
 dine with him: and he went in, and sat down to meat.

64 And when the Pharisee saw *it*, he marvelled that 38
 he had not first washed before dinner.

65 And the Lord said unto him, Now do ye Pharisees 39
 make clean the outside of the cup and the platter: but your

- inward part is full of ravening and wickedness. A.D.
- 40 66 Ye fools, did not he that made that which is with- 32.
out, make that which is within also :
- 41 67 But rather give alms of such things as you have :
and behold, all things are clean unto you.
- 42 68 But wo unto you Pharisees : ye tithe mint and rue,
and all manner of herbs, and pass over judgment and the
love of God : these ought ye to have done, and not to
leave the other undone.
- 43 69 Wo unto you Pharisees : for ye love the uppermost
seats in the synagogues, and greetings in the markets.
- 44 70 Wo unto you Scribes and Pharisees, hypocrites :
for ye are as graves which appear not, and the men that
walk over *them* are not aware of *them*.
- 45 71 Then answered one of the lawyers, and said unto
him, Master, thus saying thou reproachest us also.
- 46 72 And he said, Wo unto you also, ye lawyers : for
ye lade men with burdens grievous to be born, and ye
yourselves touch not the burdens with one of your fingers.
- 47 73 Wo unto you : for ye build the sepulchres of the
prophets, and your fathers killed them.
- 48 74 Truly ye bear witness that ye allow the deeds of
your fathers : for they indeed killed them, and ye build
their sepulchres.
- 49 75 Therefore also said the wisdom of God, I will
send them prophets and apostles, and *some* of them they
shall slay and persecute :
- 50 76 That the blood of all the prophets, which was
shed from the foundation of the world, may be required
of this generation ;
- 51 77 From the blood of Abel unto the blood of Zacha-
rias, which perished between the altar and the temple :
verily, I say unto you, it shall be required of this gene-
ration.
- 52 78 Wo unto you lawyers : for ye have taken away
the key of knowledge : ye entered not in yourselves,
and them that were entering in ye hindered.
- 53 79 And as he said these things unto them, the Scribes
and Pharisees began to urge *him* vehemently, and to pro-
voke him to speak of many things.
- 54 80 Laying wait for him, and seeking to catch something
out of his mouth, that they might accuse him.

A.D.

32.

ANNOTATIONS.

Ver. 1. *The seventy returned, &c.*] The last Verse of the preceding Chapter tells us that Jesus by a Miracle escaped the Rage of the Jews, and as the Feast of the Tabernacles was expired, 'tis very probable that he immediately left Jerusalem, and that the Seventy, having executed their Commission, met him on his Departure from the City: For 'tis plain that after they are come to him, he is in Bethany, in the House of Mary and Martha. See Ver. 22, &c.

2 *I beheld Satan, as lightning, fall from heaven.*] These Words refer partly to the Death of Christ, by which Satan was overthrown, and partly to the Power of the Gospel, which from henceforward would diminish the Kingdom of the Devil, and spread the Doctrine of Truth and Righteousness in its room over the World with an incredible Swiftness. Lightfoot, Clarke.

4 *But rather rejoice because your names are written in heaven.*] Let this be your greatest Comfort, and constant Matter of Joy, that by knowing the Will of God, and obeying his Commands, ye are become Children of God, and Heirs of everlasting Life. Clarke.

5 See B. II. Ch. ix. Ver. 27. N.

6 *Who the Son is.*] These Words seem not to respect what he was to do or suffer, but his Nature, Excellence and Dignity; as the Words following, *Who the Father is*, respect his Nature, his divine Excellency and Dignity exhibited to us in the Person of Jesus Christ. Whitby.

9 *A certain lawyer tempted him.*] i. e. There rose up a certain Scribe, one versed in determining Questions, and deciding Difficulties in the Law; and with a Design to make Trial of Jesus's Knowledge and Judgment, and to observe whether he would teach any thing contrary to the Law. Clarke.

13 *Who is my neighbour?*] The Jews restrained the Word Neighbour to Persons of their own Nation, Religion, or Sect: To correct which narrow Prejudice, our Lord in this excellent Parable of the Jew that fell among Thieves, and, after having been overlooked and neglected by the Priest and Levite, was at length happily relieved by the charitable Samaritan, teaches us that our Duty to our Neighbour was not confined to Sect, Nation, or any other Circumstance, but extended to all Mankind. It has already been observed that of all Men in the World the Jews most abhorred the Samaritans, and vice versa. Our Lord therefore recommending an universal Benevolence, very elegantly exemplifies in a Samaritan, the unlikeliest Man in the World to

do any charitable Office for a *Jew*, and represents him a *Neigh- A. D.*
bour, though so remote in Blood, Religion, and Converse. 32.
Lightfoot, Univ. Hist.

26 *One thing is needful.*] *i. e.* The Concerns of another and better Life.

27 *Lord, teach us to pray.*] The *Lord's Prayer* is delivered by St. *Matthew* and St. *Luke* in Words so very nearly the same, that, notwithstanding the Interval of about a Year and a half, some are inclinable to believe it was but *once* given to the Disciples. But to wave here the Argument from the Space between, the following Reasons prove it to have been twice given. *First*, The Occasions are entirely different The *Lord's Prayer* in St. *Matthew* comes in most pertinently among the large Rules our Saviour was giving for the right Performance of that Duty, and to prevent that vain Affection of long and often repeated Petitions which the Heathens thought so prevalent with the Deity. The same Prayer here was occasioned by the Desire of one of his Disciples, after *Christ* had just been praying, to have a Form of Prayer proper for a *Christian*: *Lord, teach us to pray, as John also taught his Disciples.* Upon which our Saviour repeats that Prayer he had formerly given them. *Secondly*, This Prayer in St. *Matthew* is with the Addition of the Doxology, *For thine is the Kingdom, &c.* But here it is wholly omitted. *Thirdly*, The Discourse immediately succeeding in St. *Matthew* is the reinforcing one of the Petitions, *Forgive us our Trespases, &c.* by shewing the Necessity of our forgiving others if we hope to be forgiven ourselves: The Discourse here is of the great Force of Importunity and Earnestness in our Prayers to God, by a Parable concerning its like Efficacy among Men. So that this evident Difference in the Time, Doxology, Occasion, and following Circumstances of this Prayer given us by our Lord, ought to satisfy us that it was really twice repeated by him. *Whiston*

36 *Every one that asketh, receiveth.*] *i. e.* Who asks in Faith, seeks with Diligence, and knocks with Importunity and Perseverance, receives all that is needful for him, *i. e.* all Knowledge necessary to his Salvation, all that Assistance which is necessary to preserve him from those sinful Courses which will exclude him from Salvation, or to the Performance of that Obedience which God hath made the Condition of his Salvation under the new Covenant, and to his Perseverance in that Obedience to the End; he shall receive all Things spiritually good for him. *Whitby.*

37 *If a son, &c.*] See B. II. Ch. vii. Ver. 11. N.

50 *He was casting out a devil, &c.*] The Story here of casting out a Devil is like that in B. II. Ch. x. Ver. 4. and the
Jews

A. D. *Jews* Cavil and our Saviour's Words about it are the very
 32. same; and yet the Current of the History evinceth them for
 two several Stories: For as the *Jews* always carried the same
 malicious Construction of his Miracles, so doth he justly always
 return them the same Answer. For he being God as well as
 Man knew always what was *best* and *fittest* to be said and done
 upon every Opportunity: And accordingly, where the same Occa-
 sions offered themselves, used the *best* and *fittest*, that is, ge-
 nerally the same Conduct and Management, both as to his Words
 and Actions. *Lightfoot, Whiston.*

For the Explanation of the Discourse here see the *Notes on*
Chap. x. Book II.

54 *Yea rather, blessed are they, &c.] i. e.* The Blessedness
 of my Mother ariseth not from this, that she conceived and
 brought me forth into the World, but in order to that 'tis ne-
 cessary for her, as well as others, to believe and obey my Word.
Whitby.

55 See the *Notes on Chap. x. Ver. 22. B. II.*

59 *No man when he hath lighted a candle, &c.] i. e.* God ne-
 ver gives the Light of Nature or of Revelation, as he hath done
 to you *Jews*, but that it may be improved and shine forth in
 you to others. Now as the Light of the Body is the Eye, so
 the Light of the Soul is that Reason and that Revelation of his
 Mind which God affords; and therefore it becomes you to take
 as great Care that your Light be not turned into Darkness by
 Prejudices which blind the Eye of the Soul, as that the Eye of
 the Body be not darkened or put out. *Whitby.*

60 *The light of the body is the eye, &c.]* Our Lord here com-
 pares the inward Light of the Soul, or the Eye of it, to that of
 the Body, shewing that as that, being pure from Spots, adven-
 titious Humours, Cataracts, and other Blemishes, gives a clear
 Light for the Direction of the Body; but when it is ill affected
 by reason of these or other Maladies, the Body is in the Dark:
 So if the *Eye of the Soul be not single, i. e.* if it be not pure from
Corvetousness, carnal Concupiscence, Envy, Pride, it will not di-
 rect our Way aright, or preserve us from walking in the Dark;
 but when the Mind is free from these Vices, and adorned with
 the contrary Virtues, it directs all our Actions to Piety, Virtue, 62
 and the Love of God, as a Candle enlightens the whole Room
 where it is. *Whitby.*

67 *But rather give alms of such things, &c.]* The Meaning
 of this Place is this, Ye Pharisees make a fair Shew without, ye
 make long Prayers, and perhaps ye give Alms to the Poor open-
 ly in the Streets, but *within ye are full of Ravening and Wicked-*
ness; (*Ver. 65.*) if therefore ye will that all ye have be clean
 in the Eyes of God, give to the Poor for Alms all the Goods you

have gotten by Rapine and Extortion, these secret ill-gotten A. D. Goods which lie hid within from the Eyes of Men ; this is truly ^{32.} to purge the Inside of the Pot, and then that *which is without shall be clean unto you.*

Indefinitively, whatever is within, the Inside of the Pot, is thoroughly to be cleansed, that is to say, all they had got by Rapine and Extortion were to be given to the Poor in Alms : Yet not so, that the bare Restitution of their ill-gotten Goods was alone satisfactory ; no, but until they did refund in Alms (for it was impossible to make a Restitution to every Man of his own) all which they had got by evil Means, nothing they should give or offer unto God would be accepted of him, but that whatever it were he would account it as unclean : But as soon as they had bestowed all their ill-got Goods in Alms unto the Poor, then *the Things without, and all the rest they had, should be clean before the Lord* ; so that whatever they offered unto him afterward should be pleasing and acceptable to him. See *Knatchbull.*

68 — *Pass over judgment, &c.*] This is indeed the Bane of all Religion and true Piety, to prefer *Rituals* and *positive* Institutions before the Precepts of *natural* Religion, which are always good and necessary upon their own Account, and not only because commanded ; and *human* Institutions before *divine* ; this is a certain Sign of gross Hypocrisy. Faith in, or the Love of God, is the Foundation of all Piety ; Mercy, of all that Charity we shew to our Brother ; and Judgment, of all righteous Dealing. Now that the *Pharisees* wanted this Faith and Love to God was visible from their Hypocrisy ; that they were full of *Ravens* and *Wickedness* we learn from *Ver. 65* ; that they were a crafty Sort of Men, prone to Envy and Hatred, from *Josephus, Antiq. Lib. XVII. C. iii. Whitby.*

70 *Ye are as graves which appear not.*] In *St. Matthew* (see *B. IV. Ch. x. Ver. 27.*) they are compared to *whited Sepulchres*, which indeed appear beautiful outward : For the Explication and Reconciliation of the Words of the *Evangelists*, note, *First*, That they who touched any Part of a Sepulchre were by the Law of *Moses* polluted by it, *Numb. xix. 16.* *Secondly*, That therefore, to avoid this Pollution, the *Jews* were obliged to put some Sign or Mark upon it, by which it might be discerned to be a Sepulchre, and so might be avoided ; since otherwise they might be in perpetual Danger of contracting Uncleaness : This Mark they made with Lime macerated with Water, which made them appear white ; and when those Marks were worn out, and so the Sepulchres appeared not, or were become indiscernible, the Grass being grown over them, and the Herbs that grew upon them making them beautiful as to outward Appearance, and like to other Earth, so that Men were in Danger of being polluted

A. D. luted by them, they were again mark'd and made white with

32. Lime: They are therefore said to appear *beautiful to Men* by

St. *Matthew* for the same Reason that they are said by St. *Luke* not to appear, because the white Mark was worn out, or so covered over with Grass and Herbs, that it could not be discerned. Such, saith *Christ*, are ye *Pharisees*, appearing outwardly specious and fair to Men, while yet your inner Parts are full of Hypocrisy and Iniquity. *Whitby.*

73 — *Ye build the sepulchres of the prophets.*] The Meaning of the four following Verses is this, Your building and adorning the Sepulchres of the old Prophets, which your Fathers killed, is in you a solemn Hypocrisy, acting the Parts of very pious Men, that bear much Reverence to them; and such is your Speech, (*B. IV. Ch. x. Ver. 30.*) that if you had lived in your Fathers Days, ye would not have had any hand in the killing of the Prophets: But by your building up the Sepulchres of the Prophets, whom you acknowledge that your Fathers killed, you testify that you are by Nature the Children of those Fathers; and by your Hatred against me and mine, you farther shew your Likeness to them in Dispositions also: So that I foresee, that of those wise Men which I send to you some, of them you will persecute, and some of them you will kill and crucify, and so will so far fill up the Measure of their Sins, that upon you may justly fall the Punishment of all the Blood of the Prophets and righteous Men shed by your Fathers, and by you, their Children in Iniquity. *Hammond, Whitby.*

77 *It shall be required of this generation.*] Because they by their transcendent Abuse of those whom God sent, even of the *Messias* himself, did justify and exceed all the Evil their Fathers had done against the Prophets. The best Commentators suppose *Zacharias* here to be *Zacharias* the Son of *Jehoiada*, of whom we read *2 Chron. xxiv. 20.* See *Lightfoot, Whitby.*

78 *Ye have taken away the key of knowledge.*] At the Ordination of a *Jewish Rabbi* to be a Teacher of the Law, a Key was given him, to shew that he was appointed to open the Scriptures to the People. Hence *Christ* denounces a Woe upon those *Lawyers*, or Expounders or Doctors of the Law, who being thus designed to open those Scriptures to the People which concerned the Kingdom of Heaven, or of the *Messiah*, they by their false Interpretations, and corrupt Traditions, touching the Scriptures relating to that Kingdom, did shut the Kingdom of Heaven up against them. *Whitby.*

C H A P. XI.

LUKE xii. *the whole Chapter ; and Chapter xiii.*
to ver. 23.

Jesus warns his Disciples against Hypocrisy and Fearfulness, ver. 1. Refuses to meddle in determining a Dispute about an Inheritance, ver. 13. and warns his Hearers against Covetousness and Worldly-mindedness, ver. 15. Of the Opposition between the Cares of this World and the next, ver. 22. Of the Necessity of Watchfulness, ver. 35. The Reward of good and the Punishment of bad Ministers, ver. 42. Knowledge a great Aggravation of Sin, ver. 47. Persecution must be expected, ver. 49. The Jews inexcusable in not knowing Jesus to be the Messiah, ver. 54. Repentance must not be deferred, ver. 58. The Punishment of some a Warning to others, and that temporal Afflictions afford no Judgment of the Measure of God's Anger, ver. 60. God will not always bear with Sin, ver. 65. Jesus cures a crooked Woman, ver. 70. The Parable of the Mustard-seed, ver. 78. Of the Leaven, ver. 80.

Luke xii.

- 1 **I**N the mean time, when there were gathered together an innumerable number of people, insomuch that they trod one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.
- 2 For there is nothing covered that shall not be revealed ; neither hid, that shall not be known.
- 3 Therefore whatsoever ye have spoken in darkness shall be heard in the light : and that which ye have spoken in the ear in closets shall be proclaimed upon the house-tops.
- 4 And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do.
- 5 But I will forewarn you whom you shall fear : Fear him,

A. D. him, which after he hath killed, hath power to cast into
32. hell; yea I say unto you, fear him.

6 Are not five sparrows sold for two farthings, and not 6
one of them is forgotten before God?

7 But even the very hairs of your head are all num- 7
bered. Fear not therefore; ye are of more value than
many sparrows.

8 Also I say unto you, Whosoever shall confess me 8
before men, him shall the Son of man also confess before
the angels of God.

9 But he that denieth me before men shall be denied 9
before the angels of God.

10 And whosoever shall speak a word against the Son 10
of man it shall be forgiven him: but unto him that blas-
phemeth against the Holy Ghost it shall not be forgiven.

11 And when they bring you unto the synagogues, 11
and unto magistrates and powers, take ye no thought how
or what thing ye shall answer, or what ye shall say:

12 For the Holy Ghost shall teach you in the same 12
hour what ye ought to say.

13 And one of the company said unto him, Master, 13
speak to my brother, that he divide the inheritance
with me.

14 And he said unto him, Man, who made me a judge 14
or a divider over you?

15 And he said unto them, Take heed and beware of 15
covetousness: for a man's life consisteth not in the abun-
dance of the things which he possesseth.

16 And he spake a parable unto them, saying, The 16
ground of a certain rich man brought forth plentifully.

17 And he thought with himself, saying, What shall 17
I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my 18
barns, and build greater: and there will I bestow all my
fruits and my goods.

19 And I will say to my soul, Soul, thou hast many 19
goods laid up for many years; take thine ease, eat, drink,
and be merry.

20 But God said unto him, Thou fool, this night thy 20
soul shall be required of thee: then whose shall those
things be which thou hast provided?

- 21 21 So is he that layeth up treasure for himself, and is ^{A. D.} not rich towards God. 32.
- 22 22 And he said unto his disciples, Therefore I say unto you, take no thought for your life, what ye shall eat; neither for the body, what ye shall put on.
- 23 23 The life is more than meat, and the body *is more* than raiment.
- 24 24 Consider the ravens: for they neither sow nor reap; which neither have store-houses nor barn; and God feedeth them: how much more are ye better than the fowls?
- 25 25 And which of you with taking thought can add to his stature one cubit?
- 26 26 If ye then be not able to do that thing which is least, why take ye thought for the rest?
- 27 27 Consider the lilies how they grow: they toil not, they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these.
- 28 28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven; how much more *will he clothe* you, O ye of little faith.
- 29 29 And seek not ye what ye shall eat, or what ye shall drink, neither be ye of a doubtful mind.
- 30 30 For all these things do the nations of the world seek after: and your Father knoweth that you have need of these things.
- 31 31 But rather seek ye the kingdom of God, and all these things shall be added unto you.
- 32 32 Fear not, little flock: for it is your Father's good pleasure to give you the kingdom.
- 33 33 Sell that ye have, and give alms: provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth.
- 34 34 For where your treasure is, there will your heart be also.
- 35 35 Let your loins be girded about, and *your* lights burning.
- 36 36 And ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open unto him immediately.

A.D. 37 Blessed are those servants, whom the lord when
32. he cometh shall find watching: verily, I say unto you,
that he shall gird himself, and make them to sit down to
meat, and will come forth and serve them.

38 And if he shall come in the second watch, or
come in the third watch, and find *them* so, blessed are
those servants.

39 And this know, that if the good man of the house
had known what hour the thief would come, he would
have watched, and not have suffered his house to be
broken through.

40 Be ye therefore ready also: for the Son of man
cometh at an hour when ye think not.

41 Then Peter said unto him, Lord, speakest thou
this parable unto us, or even to all?

42 And the Lord said, Who then is that faithful and
wise steward, whom *his* lord shall make ruler over his
household, to give *them* *their* portion of meat in due sea-
son?

43 Blessed *is* that servant, whom his lord when he
cometh shall find so doing.

44 Of a truth, I say unto you, that he will make him
ruler over all that he hath.

45 But and if that servant say in his heart, My lord de-
layeth his coming: and shall begin to beat the men-ser-
vants and maidens, and to eat and drink, and to be
drunken:

46 The lord of that servant will come in a day when
he looketh not for him, and at an hour when he is not
aware, and will cut him in sunder, and will appoint him
his portion with the unbelievers.

47 And that servant which knew his lord's will, and
prepared not *himself*, neither did according to his will,
shall be beaten with many *stripes*.

48 But he that knew not, and did commit things
worthy of stripes, shall be beaten with few *stripes*. For
unto whomsoever much is given, of him shall be much re-
quired: and to whom men have committed much, of
him they will ask the more.

49 I am come to send fire on the earth, and what will
I, if it be already kindled?

- 50 But I have a baptism to be baptized with, and A.D.
how am I straitned till it be accomplished. 32.
- 51 51 Suppose ye that I am come to give peace on earth?
I tell you, Nay; but rather division.
- 52 52 For from henceforth there shall be five in one
house divided, three against two, and two against three.
- 53 53 The father shall be divided against the son, and the
son against the father: the mother against the daughter,
and the daughter against the mother: the mother-in-law
against her daughter-in-law, and the daughter-in-law
against her mother-in-law.
- 54 54 And he said also to the people, When ye see a
cloud rise out of the west, straightway ye say, There
cometh a shower, and so it is.
- 55 55 And when ye see the south-wind blow, ye say,
There will be heat; and it cometh to pass.
- 56 56 Ye hypocrites, ye can discern the face of the sky
and of the earth: but how is it that ye do not discern this
time?
- 57 57 Yea, and why even of yourselves judge ye not
what is right?
- 58 58 When thou goest with thine adversary to the ma-
gistrate, *as thou art* in the way give diligence that thou
mayest be delivered from him; lest he hale thee to the
judge, and the judge deliver thee to the officer, and the
officer cast thee into prison.
- 59 59 I tell thee thou shalt not depart thence till thou
Luk. xiii. hast paid the very last mite.
- 1 60 There were present at that season some that told
him of the Galileans whose blood Pilate had mingled with
their sacrifices.
- 2 61 And Jesus answering said unto them, Suppose ye
that these Galileans were sinners above all the Galileans,
because they suffered such things?
- 3 62 I tell you, Nay: but except ye repent, ye shall all
likewise perish.
- 4 63 Or those eighteen upon whom the tower in Siloam
fell, and slew them, think ye that they were sinners above
all men that dwelt in Jerusalem?
- 5 64 I tell you, Nay: but except ye repent, ye shall all
likewise perish.
- 6 65 He spake also this parable, A certain man had a
fig-

A. D. fig-tree planted in his vineyard, and he came and sought
32. fruit thereon, and found none.

66 Then said he unto the dresser of his vineyard, Be- 7
hold, these three years I come seeking fruit on this fig-
tree, and find none, cut it down, why cumbereth it the
ground?

67 And he answering said, Lord, let it alone this year 8
also, till I shall dig about it, and dung *it*.

68 And if it bear fruit, *well*: and if not, *then* after 9
that thou shalt cut it down.

69 And he was teaching in one of the synagogues on 10
the sabbath.

70 And behold, there was a woman which had a spi- 11
rit of infirmity eighteen years, and was bowed together,
and could in no wise lift up *herself*.

71 And when Jesus saw her, he called *her* to him, and 12
said unto her, Woman, thou art loosed from thine infir-
mity.

72 And he laid *his* hands on her, and immediately she 13
was made straight, and glorified God.

73 And the ruler of the synagogue answered with in- 14
dignation, because that Jesus had healed on the sabbath,
and said unto the people, There are six days in which men
ought to work: in them therefore come and be healed,
and not on the sabbath-day.

74 The Lord then answered him and said, Thou hypo- 15
crite, doth not each one of you on the sabbath loose his ox
or *his* ass from the stall, and lead *him* away to watering?

75 And ought not this woman, being a daughter of 16
Abraham, whom Satan hath bound, lo, these eighteen
years, be loosed from this bond on the sabbath-day?

76 And when he had said these things all his adversa- 17
ries were ashamed: and all the people rejoiced for all the
glorious things that were done by him.

77 Then said he, Unto what is the kingdom of God 18
like? and whereunto shall I resemble it?

78 It is like a grain of mustard-seed, which a man 19
took and cast into his garden, and it grew, and waxed a
great tree: and the fowls of the air lodged in the branches
of it.

79 And again he said, Whereunto shall I liken the 20
kingdom of God?

- 21 80 It is like leaven, which a woman took and hid in A. D.
three measures of meal, till the whole was leavened. 32.
- 22 81 And he went through the cities and villages, teach-
ing and journeying towards Jerusalem.

ANNOTATIONS.

Ver. 1. *Beware ye of the leaven, &c.*] In this Chapter our Lord rehearseth many Things that he had spoken of before; the same Doctrine being needful to be inculcated over and over, though to the same Audience, much more when new Auditors were still coming in. Therefore *Christ* towards his latter End, did like *Moses*, making his *Deuteronomium*, rehearse the Doctrine that he had taught before. *Lightfoot.*

For the Meaning of the Words see *Ch. v. Ver. 17. N. of this Book.*

3 *Therefore, whatsoever ye have spoken, &c.*] The Original *αὐτὸ ὅν* will authorise our inserting, instead of *therefore, for that, or forasmuch, or because*; and *this Verse* contains the Reason why we should avoid the Hypocrisy of the *Pharisees, viz.* because in the great Day of your Accounts, that which you have spoken or done with the greatest Secrecy, shall come to Light, and be revealed openly. *Whitby.* See another Interpretation of these Words, and the Explanation of *Ver. 4, 5, &c. B. II. Ch. xiv. Ver. 36, &c. and B. III. Ch. v. Ver. 46. N.*

14 *Who made me a judge and divider over you?*] By this Question our blessed Lord, agreeable to his own solemn Declaration afterwards before *Pilate, that his Kingdom was not of this World*, renounces all Title of deciding Law-Cases about Inheritances, and confutes the common Opinion of the *Jews*, that the *Messiah* was to be a temporal Prince, (see *Ch. 11. Ver. 24. of this Book, N.*) and to restore at that Time the Kingdom to *Israel*: And by setting an Example before their Eyes, fuller of Conviction than a thousand Arguments, openly teaches what the Nature is of the Power he claims, and Sovereignty he meant
13 to establish. *Beware*, says he, *of Covetousness*: This we see is the Precept, this the Doctrine he meant to lay down: *Beware, i. e.* You that are my Disciples, take heed, be cautious, have a great Care of being possessed by Covetousness; which implies the Danger of being seduced by it, as the Reasons afterwards given shew the Folly of being so seduced. But then what is *Covetousness*? An immoderate Desire of Things needful, and an unreasonable Desire of what is needless; which is intimated in the Reason our Lord gives for being aware of Covetousness, because

A.D. because a *Man's Life consisteth not in the Abundance of the Things*
 32. *which he possesseth.*

The Propriety and Justness of this Doctrine our Lord demonstrates in a short, plain, and incontestable Parable; in which there is the justest, truest, and most striking Picture of the Wisdom of the Flesh that was ever drawn; and by which he overturns and blots out from the Hearts of his Disciples those low and corrupt Principles of worldly Wisdom, by which they had been hitherto misled. The Parable is this: The Lover of worldly Things spends his best Days, his Prime of Life, in contriving to secure the Means of enjoying what he will want Power of enjoying, even if Life, which is very uncertain, should last so long as to afford Time to enjoy them. So that *Care* is the Means, though *Joy* be the End: The former must be taken, though the latter shall never be attained. Our Lord having in this most elegant Manner shewn us how well he was acquainted with the Heart and Thoughts of Men, turns short, and, to explain the whole Matter, shews us the same Page of this Man's Account in the Book of God: *But God said unto* 20 *him, Thou Fool, this Night shall thy Soul be required of thee, then whose shall those Things be which thou hast provided?* When the Man, whose Thoughts were bent entirely on this World, had, in the Judgment which his Wisdom taught him to make, secured the Means of Happiness, by the Wisdom of God he is cut short by a deadly Disease; in which Disposition his Master admonishes him of his Folly. On his Death-bed he sees Things in quite a new Light, and hears the Voice of his Creator putting this Question, *Whose shall these Things be which thou hast provided?* Thine they are no longer, that is implied; and therefore the Phrase began with, *Thou Fool*. But letting that pass as it is, canst thou tell whose these Things shall be? Will the Brightness of thy Wisdom enable thee to see this through the Cloud of Events? No: And yet they are those which thou hast provided, Fool as thou art!

21 *So is he that layeth up treasures, &c.] So is he, viz. a deluded Fool, who thinks of nothing else, who searches and contrives, who toils and labours for Wealth; and whose End in laying up Riches is for himself, i. e. for his own Benefit and Advantage, from a putting his Trust and Confidence in them, and from his having no Delight in any thing else. Hence he is said to lay up, to guard or conceal Riches for himself. At the same time however he is poor in another Sense; for he is not rich towards God, i. e. he has no Concern to employ his Riches so as to procure God's Favour and his own future Happiness.*

The Design then of the Parable is to shew that he is deceived, cheated, and beggar'd on the final *Audit*, who lays up Wealth

Wealth for himself; and he is the true Usurer, who, by employing his Parts, Wealth, and Strength, in the Performance of good Works, thereby maketh himself rich towards God. See *Littleton's Discourse on Providence*.

22 See B. II. Ch. vi. Ver. 25. Note.

29 Neither be of a doubtful mind.] The Greek *Μετωπίθεσθαι* literally imports to be carried up high in the Air, as Clouds or Birds flying there, which, because they have no firm Foundation there, are tossed and driven about uncertainly. Hence it signifies to hang in an impatient *Suspense* or *Anxiety*. And our Lord advises his Disciples against being thus anxiously solicitous for the Things of this present World, for Meat, Drink and Clothing, by assuring them that God knew what was needful for them, and that his fatherly Care would certainly provide for them what was so. *Hammond, Whitby.*

32 It is your Father's good pleasure to give you the kingdom.] Therefore never disquiet yourselves about Things of little Value. *Wall.*

33 Sell that ye have.] See B. II. Ch. vi. Ver. 19. N.

35 Let your loins be girded about, &c.] The Eastern People were wont to wear their Cloaths loose, and long, and flying about; it was necessary therefore for Servants, when they minister'd to their Masters, to gird them about them, that they might perform their Service the more readily. Moreover, when they expected their Masters coming home at Night, 'twas their Duty to have their Lamps burning, and ready to receive them. These are the Customs that the Precepts in this Verse refer to; and the Meaning is, Because the Time of our Lord's coming to Judgment is secret and uncertain, therefore we ought not to defer our Preparation from one Time to another, but make ourselves ready immediately, and by a steady Faith, and continued Course of good Works, be provided at all Times to expect without Surprise the Coming of our Lord; like Servants standing in a continual Readiness, and waiting for their Master's coming home, that they may let him in immediately as soon as he knocks. *Hammond, Whitby, Clarke.*

42 Who is that wise servant?] Our Lord here does not answer directly to the Question of St. Peter, yet he sufficiently does it, by declaring that this is to be done of every Servant who expects to be rewarded or treated as one faithful to him, and especially of the Guides of the Church. *Whitby.*

47 That servant who knew his lord's will, — but he that knew not, &c.] This being one great Difference betwixt the Pastors of the Church and other Christians, they must expect a severer Punishment, as sinning against greater Evidence and Knowledge of their Duty; for to whom much is given, of them much

D. A. *much will be required*; whereas they, who through Slowness
 32. of Understanding, or Neglect of Pastors, and Multitude of
 worldly Business, are ignorant of their Duty, and so neglect it,
 will find a milder Punishment; for Ignorance may be pitied,
 but Contempt deserves no Mercy. *Whitby.*

49 *I am come to send fire, &c.]* The Greek will bear this
 Translation, *I am come to send Fire on the Earth, and what do I*
desire? O that it were already kindled! The Sense of the Words
 is this, I come to deliver to the World a Doctrine which
 will incense the World against me and my Followers, and sub-
 ject us to great Persecutions and Sufferings, signified in Scripture
 by Fire, and which will baptize me in my own Blood, but yet
 I am so far from being moved from prosecuting my Father's
 Pleasure by the Prospect of them, that I wish the Time of my
 Sufferings were at hand, and my Gospel preached to the World.
See Knatchbull, Hammond, Whitby.

51 See B. II. Ch. XIV. Ver. 45. N.

54 See Ch. v. Ver. 13. of this Book.

57 *Yea and why even of yourselves judge ye not what is right?]*
i. e. Take an Example from yourselves: You are not wont to
 neglect the Means by which you may be preserved from that
 Prison here, from which you cannot escape till your Debt be
 paid; why then neglect you that Repentance towards God and
 Faith in the *Messiah*, which can alone preserve you from that
 infernal Prison from which you cannot escape? You can observe
 the Signs of Heaven for your temporal Advantages, why there-
 fore do ye not observe the clearer Signs of the *Messiah's* Coming,
 and calling you to Faith and Repentance by his Doctrine?
Whitby.

60 *Of the Galileans, whose blood Pilate had mingled with their*
sacrifices.] The *Galileans* were a Faction of *Judas Gaulonites*,
 who insinuated into the People that they were the *Lord's*
 People, and therefore were to own him only as their King, and
 to pay Tribute, not to *Cæsar*, but to his Temple. These se-
 ditious Persons *Pilate* set upon, and killed when they were of-
 fering Sacrifice, and poured out their Blood as the Blood of
 Beasts was poured out in the Sacrifices. And if this happened
 at the Passover, as is the general Opinion of the Learned, and
 at the last too, (see Ch. II. Ver. 8. and Ch. IV. Ver. 1. Notes of
 this Book) then the Words following, *Ye shall all LIKEWISE*
perish, agree wonderfully with that Account of their Destruction
 which *Josephus* and *Eusebius* give us, that when they were come
 up from all Places to observe the Passover they were inclosed in
 the City by the *Romans*, and upon the very Day appointed for
 killing the Passover many of them were slaughtered like Sheep,
 in the very Temple, for this very Cause that they shook off
 T the

the Roman Yoke, and refused to pay Tribute to *Cæsar*. *Ham-A.D. mond, Whitby.* 32.

63 *The tower in Siloam.*] *Siloam* was in the Midst of the City, a Place of great Concourse, when the Fall of the Tower slew eighteen Men. *Lightfoot.*

65 *A certain man had a fig-tree, &c.*] The Meaning of this Parable is, that the *Jews* had been long unprofitable, and made no Returns to all God's Husbandry upon them; but yet, notwithstanding their Obstinacy and Impenitency, God, by sending *Christ* and his Apostles to preach the Gospel to them, would make them one Offer of Mercy more, and give them one farther Space of Repentance, after which, if they rejected it, he irreversibly determined to destroy them without Mercy. *And*, thus likewise to every obstinate Sinner, God offers Means and Space of Repentance, but at last, if he continues impenitent, cuts him off and destroys him irrecoverably. *Hammond, Clarke.*

73 *Because that Jesus had healed on the sabbath-day.*] See B. II. Ch. IV. Ver. 2. N.

78 *It is like a grain of mustard-seed.*] See B. II. Ch. XI. V. 45.

80 *It is like leaven.*] See B. II. Ch. XI. Ver. 47.

C H A P. XII.

JOHN IX. *the whole Chapter; and Chapter x. to ver. 41.*

Jesus gives Sight to a Man born blind, ver. 1. The Gospel fitted to convert the Humble and Teachable, not the Proud and Wilful, ver. 39. Unbelievers cannot plead Ignorance, or Want of Evidence of the Truth of Religion, ver. 41. Christ distinguished from all false Teachers, ver. 42. Of his purchasing to himself an universal Church, ver. 57. Why Jesus did not in express Terms declare himself to be the Messiah, ver. 66. Humility and Teachableness the necessary Preparatives to receive the Gospel; and that Insincerity is the only Cause of Men's Unbelief, ver. 67. Of Jesus's being the Son of God, ver. 74.

John ix.

1 **I** AND as Jesus passed by he saw a man which was blind from his birth.

2 2 And his disciples asked him, saying, Master, who did

A.D. did sin, this man or his parents, that he was born blind.

32. 3 Jesus answered, Neither hath this man sinned, nor 3
his parents : but that the works of God should be made
manifest in him.

4 I must work the works of him that sent me while it 4
is day : the night cometh, when no man can work.

5 As long as I am in the world, I am the light of the 5
world.

6 When he had thus spoken, he spat on the ground, 6
and made clay of the spittle, and he anointed the eyes of
the blind man with the clay.

7 And said unto him, Go, wash in the pool of Siloam. 7
(which is, by interpretation, Sent) He went his way there-
fore, and washed, and came seeing.

8 The neighbours therefore, and they which before 8
had seen him that he was blind, said, Is not this he that
sat and begged ?

9 Some said, This is he : others said, He is like him : 9
but he said, I am he.

10 Therefore said they unto him, How were thine 10
eyes opened ?

11 He answered and said, A man that is called Jesus 11
made clay and anointed my eyes, and said unto me, Go
to the pool of Siloam, and wash : and I went and washed,
and I received sight.

12 Then said they unto him, Where is he ? He said, 12
I know not.

13 They brought to the Pharisees him that aforetime 13
was blind.

14 And it was the sabbath-day when Jesus made the 14
clay, and opened his eyes.

15 Then again the Pharisees also asked him how he 15
had received his sight ? He said unto them, He put clay
upon mine eyes, and I washed, and do see.

16 Therefore said some of the Pharisees, This man is 16
not of God, because he keepeth not the sabbath-day.
Others said, How can a man that is a sinner do such
miracles ? And there was a division among them.

17 They say unto the blind man again, What sayest 17
thou of him, that he hath opened thine eyes ? He said,
He is a prophet.

18 But the Jews did not believe concerning him, that 18

he had been blind, and received his sight, until they called A. D. the parents of him that had received his sight. 32.

19 19 And they asked them, saying, Is this your son, who ye say was born blind? How then doth he now see?

20 20 His parents answered them, and said, We know that this is our son, and that he was born blind.

21 21 But by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age, ask him, he shall speak for himself.

22 22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 23 Therefore said his parents, He is of age, ask him.

24 24 Then again called they the man that was blind, and said unto him, Give God the praise, we know that this man is a sinner.

25 25 He answered and said, Whether he be a sinner or no, I know not: one thing I know, that whereas I was blind, now I see.

26 26 Then said they to him again, What did he to thee? How opened he thine eyes?

27 27 He answered them, I have told you already, and ye did not hear: wherefore would you hear it again? Will ye also be his disciples?

28 28 Then they reviled him, and said, Thou art his disciple, but we are Moses's disciples.

29 29 We know that God spake unto Moses; as for this fellow, we know not from whence he is.

30 30 The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes.

31 31 Now we know that God heareth not sinners: but if any man be a worshipper of God, and doth his will, him he heareth.

32 32 Since the world began was it not heard that any man opened the eyes of one that was born blind?

33 33 If this man were not of God, he could do nothing.

34 34 They answered and said unto him, Thou wast altogether born in sin, and dost thou teach us? And they cast him out.

35 35 Jesus heard that they had cast him out; and when

A.D. he had found him, he said unto him, Dost thou believe
32. on the Son of God?

36 He answered and said, Who is he, Lord, that I 36
might believe on him?

37 And Jesus said unto him, Thou hast both seen 37
him, and it is he that talketh with thee.

38 And he said, Lord, I believe; and he worshipped 38
him.

39 And Jesus said, For judgment I am come into this 39
world: that they which see not might see, and that
they which see might be made blind.

40 And some of the Pharisees, which were with him, 40
heard these words, and said unto him, Are we blind also?

41 Jesus said unto them, If ye were blind, ye should 41
have no sin: but now ye say, We see, therefore your
sin remaineth.

John x.

42 Verily, verily, I say unto you, He that entereth 1
not by the door into the sheep-fold, but climbeth up some
other way, the same is a thief and a robber.

43 But he that entereth in by the door, is the shepherd 2
of the sheep.

44 To him the porter openeth: and the sheep hear his 3
voice, and he calleth his own sheep by name, and leadeth
them out.

45 And when he putteth forth his own sheep, he 4
goeth before them, and the sheep follow him; for they
know his voice.

46 And a stranger will they not follow, but will flee 5
from him: for they know not the voice of strangers.

47 This parable spake Jesus unto them, but they un- 6
derstood not what things they were which he spake unto
them.

48 Then said Jesus unto them again, Verily, verily, 7
I say unto you, I am the door of the sheep.

49 All that ever came before me are thieves and rob- 8
bers: but the sheep did not hear them.

50 I am the door; by me if any man enter in, he shall 9
be saved, and shall go in and out, and find pasture.

51 The thief cometh not but for to steal and to kill, 10
and to destroy: I am come that they might have life, and
that they might have it more abundantly.

- 11 52 I am the good shepherd, the good shepherd giveth A.D.
his life for the sheep. 32.
- 12 53 But he that is an hireling, and not the shepherd,
whose own the sheep are not, seeth the wolf coming, and
leaveth the sheep and fleeth, and the wolf catcheth them,
and scattereth the sheep.
- 13 54 The hireling fleeth, because he is an hireling, and
careth not for the sheep.
- 14 55 I am the good shepherd, and know my sheep, and
am known of mine.
- 15 56 As the Father knoweth me, even so know I the
Father : and I lay down my life for the sheep.
- 16 57 And other sheep I have, which are not of this fold,
them also I must bring, and they shall hear my voice ;
and there shall be one fold and one shepherd.
- 17 58 Therefore doth my Father love me, because I lay
down my life, that I might take it again.
- 18 59 No man taketh it from me ; but I lay it down of
myself : I have power to lay it down, and I have power
to take it again : This commandment have I received of
my Father.
- 19 60 There was a division therefore again among the
Jews for these sayings.
- 20 61 And many of them said, He hath a devil, and is
mad ; why hear ye him ?
- 21 62 Others said, These are not the words of him that
hath a devil. Can a devil open the eyes of the blind ?
- 22 63 And it was at Jerusalem, the feast of the dedica-
tion, and it was winter.
- 23 64 And Jesus walked in the temple, in Solomon's
porch.
- 24 65 Then came the Jews round about him, and said
unto him, How long dost thou make us to doubt ? If thou
be the Christ, tell us plainly.
- 25 66 Jesus answered them, I told you, and ye believed
not : the works that I do in my Father's name, they bear
witness of me.
- 26 67 But ye believe not, because ye are not of my sheep,
as I said unto you.
- 27 68 My sheep hear my voice, and I know them, and
they follow me.
- 28 69 And I give unto them eternal life, and they shall
never

A. D. never perish, neither shall any man pluck them out of my
 32. hand.

70 My Father which gave them me is greater than all : 29
 and none is able to pluck them out of my Father's hand.

71 I and my Father are one. 30

72 Then the Jews took up stones again to stone him. 31

73 Jesus answered them, Many good works have I 32
 shewed you from my Father : for which of these works
 do ye stone me.

74 The Jews answered him, saying, For a good work 33
 we stone thee not ; but for blasphemy, and because that
 thou, being a man, makest thyself God.

75 Jesus answered them, Is it not written in your law, 34
 I said, Ye are gods ?

76 If he called them gods unto whom the word of 35
 God came, and the scripture cannot be broken :

77 Say ye of him whom the Father hath sanctified, and 36
 sent into the world, Thou blasphemest ; because I said,
 I am the Son of God ?

78 If I do not the works of my Father, believe me 37
 not :

79 But if I do, though ye believe not me, believe the 38
 works : that ye may know and believe, that the Father is
 in me, and I in him.

80 Therefore they sought again to take him ; but he 39
 escaped out of their hand ;

81 And went away again beyond Jordan, into the 40
 place where John at first baptised ; and there he abode.

ANNOTATIONS.

Ver. 1. *As Jesus passed by, &c.*] In the *Note on the first Verse* of the 10th Chapter of this Book, I have shewed the Probability of Jesus's directly leaving *Jerusalem*, to avoid the Fury of the *Jews* : And notwithstanding the History of the blind Man restored to Sight is related by St. *John* in such a Manner, and with such a Note of Time, (*as Jesus passed by*) that the Reader would naturally conclude that our Lord saw him immediately as he went out of the Temple, (see St. *John's* Account Ch. viii. 59. and Ch. x. 1.) yet the Reasons for the Order here observed are very cogent and conclusive. For, *first*, It was the Feast of the *Tabernacles* when the *Jews* would have stoned

him for speaking what they construed to be Blasphemy : But A. D. this Miracle is performed at the Feast of the *Dedication*, in the 32. Winter, above two Months after. (See *Ver. 63. of this Chapter.*)

Secondly, At the Feast of the *Tabernacles* his Disciples were not with him, for he had sent them to preach, and when they had left him then went he to the Feast : (See *Ch. viii. Ver. 21. and 37. of this Book*) But here they are with him ; for *his Disciples asked him, Master, &c. Ver. 2.* which is an undeniable Proof that the Method here observed is just. See *Chemnitius, Ch. civ.*

2 *Who did sin, this man or his parents ?*] The first Part of this Question, whether the Man's own Sins had brought this Calamity on him, seems to refer to the Opinions of the *Pythagoreans* concerning the Transmigration of Souls from one Body to another, and their being put according to their Merit into better or worse Bodies : And so the Question implies, that the Soul of this Man, having formerly offended, is now thus punished by being put into a blind Body. The other Part of the Question, concerning the Parents Sin, refers to some particular Sin in the Act of Generation, which might have some Influence on the Child begotten, and make it imperfect in this or some other Kind. This is by learned *Jews* affirmed of that conjugal Sin which is forbidden by the Law, *Lev. xx. 18. and Ezek. xviii. 6.* which, they say, has so ill an Influence on the Child as to render it obnoxious to *Leprosy*, Mutilation, and so might be the Cause of this Child's Blindness. *Whitby, Hammond.*

3 *That the works of God may, &c.*] That God's Power should be shewed in a Miracle by my healing him. *Wall.*

4, 5. *I must work the works of him that, &c.*] 'Tis usual with *Christ*, when he had done his Cures upon the Body, to convert his Speech to those spiritual Things which were adumbrated by them : So here, alluding to the present Occasion of the Cure which he was about to effect, he said, For this Purpose came I down from Heaven, that I should be the Light of the World ; to give Sight to the Blind, and to enlighten them that walk in Darkness, to instruct the Ignorant, to rectify the Erroneous, and to convert the Wicked : And so long as I continue here upon Earth, I must take all Opportunities of benefiting Mankind, by relieving their Bodies, by instructing their Minds, and by giving Proofs of my Power and Authority to save them. For the *Night cometh, i. e.* the Time will shortly come when I shall be taken away from them ; and then they can no more have the Advantage of my personal Presence to heal and to instruct them. *Whitby, Clarke.*

7 *Go, wash in the pool of Siloam.*] By the blind Man's being sent to wash in the Pool of *Siloam*, which lay upon the Western Part of the City, it is evident that this Miracle was wrought at *Jerusalem.*

A.D. *rusalem*. The Word *Siloam*, which signified in the *Jewish* Language *Sent*, ought to have given them Occasion to have turned their Thoughts on the *Messiah*, who was prophesied under that Name. Here observe, that our Lord, to illustrate his miraculous Power, used that to anoint the blind Man's Eyes, which was the greatest Impediment to Seeing, and most pernicious to the Eyes. *Lightfoot, Grotius, Whitby, Dio.*

13 *They brought to the Pharisees.*] *i. e.* To the Council chiefly consisting of that Sect: And the Providence of God so ordered this, that they might hear from the Mouth of the blind Man a Testimony which would either convince them or render their Unbelief without Excuse. *Whitby.*

16 *He keepeth not the sabbath-day.*] See Book II. Chap. iv. Ver. 2. N.

21 *By what means he now seeth we know not.*] The Behaviour of the Parents is faulty: *First*, In denying that which they had learned from their Son, for Fear of the *Jews*. *Secondly*, By their Ingratitude to *Christ*, whose Kindness to their Son ought to have been thankfully owned and acknowledged by them. *Whitby.*

22 *Should be put out of the synagogue.*] By *Synagogues* is meant not only Places set apart for divine Worship, but all Manner of Assemblies: And the *removing* or *turning out of the Synagogue* is the Separating any Offender from such Assemblies, setting a Mark of Reproach upon him, that he might not be familiarly conversed with by any. This was always done with Circumstances of Contumely: And so Ver. 35. of this Chapter their casting the Man out of the Synagogue signifies that Ceremony of Reproach, the Officers of the Court taking him that was condemned and thrusting him out of the Assembly. What thus belonged to excluding him out of the Assembly, though it belonged to Civil Commerce, yet certainly excluded him out of the Sacred Assembly also; for the lowest Degree of Excommunication among the *Jews* being to the Separating for the Space of four Paces, (*i. e.* from familiar Commerce, and the Confining them to a particular Part or Entrance into the Temple, called the Gate of Mourners or excommunicate Persons) this must needs belong to all Kind of Assemblies, Sacred as well as Civil.

This Punishment among the *Jews* being the making any Man infamous, (shaming, in order to reform him) is by *Christ* accommodated to Christian, Ecclesiastical Uses, by removing Men from the Sacrament and Prayers of the Church, to work the like Reformation upon them, when Admonitions will not work upon them. *Hammond.*

27 *Ye did not hear.*] Did not give Attention to it, and believe it. *Will ye be also his disciples?* He speaketh this seriously and from a good Heart, urging them to own him for a Prophet, as he did *Ver. 17.* And when he was vehement with them in thus pious asserting, they cast him out of the Synagogue. *Dio, Lightfoot.* 32.

29 — *From whence he is.*] *i. e.* Who hath sent him, or from whom he hath his Charge and Authority, whether he be of God or not. *Dio.*

31 — *Heareth not sinners.*] *i. e.* False Prophets, who speak from themselves, and yet pretend to come from God; (see *Ver. 16. and 24.*) for by so doing he would confirm their Lies, and set his Seal to their false Doctrine. *Whitby.*

33 *He could do nothing.*] *Viz.* None of these great Miracles. *Dio.*

34 See Notes on *Ver. 2. and 22.*

39 — *For judgment I came into this world, that they which see not, &c.*] Here the Conjunction *that* is not causal, but only consequential; as when *Christ* saith, *I am not come to send Peace upon the Earth, but a Sword, i. e.* this will be the Event and Consequence of my Coming. And the Meaning of *this Verse* is, that as the gracious-Dispensation of the Gospel was a glorious and effectual Means of bringing ignorant, but humble and teachable Persons to the Knowledge of the Truth, and of the Way to eternal Life; (whereof his giving Sight to the blind Man was a most apt Emblem and Similitude) so on the contrary the Ignorance of proud and incorrigible Men, such as were the unbelieving *Jews*, was by this very Means of the preaching of the Gospel rendered only more manifest and inexcusable. *Whitby, Clarke.*

41 *If ye were blind, ye, &c.*] *i. e.* If your Sin were a Sin of mere Ignorance it might be remissible; but having Knowledge in the *Law* and the *Prophets*, which have given such plain Characters of me, and yet neither believing *Moses* nor the *Prophets* speaking of me; and claiming to yourselves the Judgment of discerning betwixt true and false *Prophets*, and yet giving no Credit to me proving my Mission from God by a Croud of Miracles done before your Eyes; your Sin can no way be imputed but to an obstinate Malignity, and therefore it becomes incorrigible and irremissible. *Dio, Whitby.*

42 *He that entereth not by the door, &c.*] In this Parable *Christ* represents himself under the several Characters of the Door, the Porter, and supreme Shepherd. The *Sheep* are those that are best resembled by that Emblem, the honest and humble-hearted Men, that by the Revelation of God's Will, and some Measure of Grace afforded before the Coming of *Christ*, have been

A.D. been formed into all Probity and Humility of Manners, living
 32. either as *Zachary* and divers others are said to do, *walking in the Ways of God blameless*, or else, after an ill Life, recovered by Repentance; and these are well acquainted with the Ways of God, that when any false *Christ* and Impostors, called here *Thieves* and *Robbers*, come with Infusions of Impiety and Wickedness, they discern them to be contrary to Godliness, and so will not hearken to them. But when *Christ*, the true Shepherd, cometh, and that, as with divine Miracles to attest his Mission, so with Doctrines of Piety, perfectly agreeable to that which they formerly practised as the Will of God, and only more elevated, and of higher Perfection, then these, discerning the Agreeableness of his Doctrines with those which they have already received from God, and the Addition of all the heavenly Promises which agree with the Notion which they had of God as a Rewarder, they know him to be the *Messiah*, the Shepherd which God had promised to send them, i. e. God himself, (not any hired *Servant whose own the Sheep are not*, Ver. 53. but) the true Shepherd, who is the Owner of the Sheep, and that is the Meaning of their *knowing his Voice*, upon which it is that they follow him, whereas Strangers they fly from, and do not know their Voice. Ver. 45, 46. Hammond.

45 — *Leadeth them out.*] This Expression alludes to the Customs of the *Eastern Nations*, where the Shepherds were wont to go before their Sheep, to preserve them from Danger, and conduct them into wholesome Pastures. Whitby.

48 *I am the door of the sheep.*] Ver. 42, 43. he has represented himself as the Door of the true *Shepherds*; here he declares himself the Door of the Sheep also, shewing that since his Coming there is no Entrance into the Church, or Kingdom of God, but by Faith in him, and embracing his Doctrines. Whitby.

52 *I am the good Shepherd*] Referred to by the *Prophets* *Isai.* xl. 11. *Ezek.* xxxiv. 23. xxxvii. 24. and though the Apostles and their Successors were true *Shepherds* and not *Mercenaries*, yet none of them could be the *good Shepherd* here, or the *One Shepherd*, Ver. 57. i. e. the *chief Shepherd of the Sheep*. Whitby.

53 *He that is an hireling.*] By *Hireling* here, and *Thief*, Ver. 51. are meant those wicked Shepherds who intrude themselves, without any lawful Calling, or do insinuate themselves by false Doctrine, or damnable Deceits: And as such Impostors have only their own Profit at heart, for they *come but to steal, and to kill, and to destroy*, Ver. 51. of Consequence in Time of Danger they will fly for their own Safety, not caring though the Wolf tear and devour the Sheep. Dio, Whitby.

57 *And other sheep I have.*] *Christ* calls the *Gentiles* *Sheep* A. D. by way of Anticipation ; because as many of them as were do-^{32.}cile, and fit to receive Instruction, would in Time be so : And because the Partition-Wall betwixt *Jew* and *Gentile* was to be broken, and the *Gentiles* to be admitted to the same Privileges with the believing *Jews*, he says, *There shall be one Sheepfold, Whithy.*

58 *Therefore doth my Father love me.*] This Concern of mine for my *Sheep* will be of the greatest Value in the Eyes of my Father, who will reward me abundantly, and restore me to
59 Life again after I have died for my Flock. It is not in the Power of Man to take my Life away from me, if I did not thus voluntarily resign it. I can deliver my Body to the most ignominious Death, and again, when I please, rise from the Dead. And thus to die for the *Sheep* is a Part of my Commission, and one of the principal Injunctions of my Father. *Christ. Exemp.*

63 *The feast of the dedication.*] This Feast was a yearly solemn Commemoration kept in Remembrance of *Judas Maccabaeus's* cleansing the Temple, and setting up and consecrating a new Altar, after the Profanation of the Temple by *Antiochus*. See 1 *Maccab.* lvi, and lix, and 2 *Maccab.* x. 5—8.

69 *They shall never perish.*] i. e. They shall be enabled to withstand and overcome all the Temptations of the Devil, and all the Allurements, and all the Persecutions of the World ; so that no Force, or Malice, either of Men or Devils, shall ever be able to take them away from me. And this is evident
70 from the Reason following, *My Father is greater than all their Adversaries*, and none can pull them out of his Hands. Now
71 his Power and mine is the same : And if the Power be the same, the *Essence* must be so : So the *Jews* understood it, *Ver.* 74. and *Christ* approves it, *Ver.* 77. *Clarke, Dio, Whithy.*

76 *If he called them gods unto whom the word of God came.*] If they are called Gods, and the Sons of the most High, in the Scriptures of unquestionable Truth, (*Psalms* lxxxii. 6.) who had the Spirit of Prophecy, Wisdom, and Government, more sparingly, and only at some certain Times, imparted to them, and that rather to assist than abide in them, say you of him to whom the Father hath given *the Spirit without Measure*, and in whom he so abideth essentially, that, by Virtue of him, *I am in the Father, and the Father in me*, by the Unity and Power of
78 the Spirit, by which I am enabled to perform the Works which are properly divine, and reveal to you all the hidden Treasures of Wisdom, *thou blasphemest*, because I said, I am the Son of God? See *Whithy, Hammond.*

81 *Went—into the place where John at first baptized.*] i. e. Where he first baptized beyond *Jordan* ; this was *Bethabara*.

A.D.

32.

CHAP. XIII.

JOHN X. ver. 41. LUKE xiii. ver. 23. *to the end;*
and all the xivth Chapter.

Repentance must not be deferred, ver. 1. Obedience the indispensable Condition of Salvation, ver. 4. Jesus despises Herod, ver. 9. Laments over Jerusalem, ver. 12. Cures a Dropsy on the Sabbath, and shews that Works of Mercy are to be preferred before Ceremonies, ver. 14. Exhorteth to Humility, ver. 20. and Charity, ver. 25. The Parable of the Guests that refuse to come, ver. 29. A religious Life must not be undertaken rashly and carelessly, but with Consideration, and deliberate Resolution, ver. 38. The Duty of Ministers, and Punishment of bad ones, ver. 47.

John x.

1 **AND** many resorted unto him : Then said one un- 41
to him, Lord, are there few that be saved? And Luk. xiii.
he said unto them, 23

2 Strive to enter in at the strait gate ; for many, I say 24
unto you, will seek to enter in, and shall not be able.

3 When once the master of the house is risen up and 25
hath shut the door, and ye begin to stand without, and
knock at the door, saying, Lord, Lord, open unto us ;
and he shall answer and say unto you, I know you not
whence you are.

4 Then shall ye begin to say, We have eaten and 26
drunk in thy presence, and thou hast taught in our streets.

5 But he shall say, I tell you, I know not whence you 27
are, depart from me, ye workers of iniquity.

6 There shall be weeping and gnashing of teeth, when 28
ye shall see Abraham, and Isaac, and Jacob, and all the
prophets, in the kingdom of God, and you yourselves
thrust out.

7 And they shall come from the east, and from the 29
west, and from the north, and from the south, and shall
sit down in the kingdom of God.

8 And behold, there are last which shall be first, and 30
there are first which shall be last.

9 The

31 9 The same day there came certain of the Pharisees, A.D. saying unto him, Get thee out, and depart hence ; for 32. Herod will kill thee.

32 10 And he said unto them, Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day, and to morrow, and the third day I shall be perfected.

33 11 Nevertheless, I must walk to day, and to morrow, and the day following : for it cannot be that a prophet perish out of Jerusalem.

34 12 O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee : how often would I have gathered thy children together, as a hen *doth* gather her brood under *her* wings, and ye would not ?

35 13 Behold, your house is left unto you desolate : and, verily, I say unto you, ye shall not see me, until the time when ye shall say, Blessed *is* he that cometh in the name of the Lord.

Luk. xiv. 14 And it came to pass as he went into the house of 1 one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

2 15 And behold, there was a certain man before him, which had the dropsy.

3 16 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day ?

4 17 And they held their peace. And he took *him* and healed him, and let *him* go.

5 18 And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straight-way pull him out on the sabbath-day ?

6 19 And they could not answer him again to these things.

7 20 And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms ; saying unto them,

8 21 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him ;

9 22 And he that bade thee and him, come and say to thee, Give this man place ; and thou begin with shame to take the lowest room.

10 23 But when thou art bidden, go and sit down in the lowest

A.D. lowest room, that when he that bade thee cometh, he
32. may say unto thee, Friend, go up higher: then shalt
thou have worship in the presence of them that sit at meat
with thee.

24 For whosoever exalteth himself shall be abased; 11
and he that humbleth himself, shall be exalted.

25 Then said he also to him that bade him, When thou 12
makest a dinner or a supper, call not thy friends, nor thy
brethren, neither thy kinsmen, nor *thy* rich neighbours,
lest they also bid thee again, and a recompence be made
thee.

26 But when thou makest a feast, call the poor, the 13
maimed, the lame, the blind:

27 And thou shalt be blessed; for they cannot recom- 14
pense thee: for thou shalt be recompensed at the resur-
rection of the just.

28 And when one of them that sat at meat with him 15
heard these things, he said unto him, Blessed is he that
shall eat bread in the kingdom of God.

29 Then said he unto him, A certain man made a great 16
supper, and bade many:

30 And sent his servants at supper-time, to say to them 17
that were bidden, Come, for all things are now ready.

31 And they all with one *consent* began to make ex- 18
cuse: The first said unto him, I have bought a piece of
ground, and I must needs go and see it: I pray thee have
me excused.

32 And another said, I have bought five yoke of oxen, 19
and I go to prove them: I pray thee have me excused.

33 And another said, I have married a wife, and 20
therefore I cannot come.

34 So that servant came, and shewed his master these 21
things. Then the master of the house being angry, said
to his servant, Go out quickly into the streets and lanes
of the city, and bring in hither the poor, and the maimed,
and the halt, and the blind.

35 And the servant said, Lord, it is done as thou hast 22
commanded, and yet there is room.

36 And the lord said unto the servant, Go out into 23
the highways and hedges, and compel them to come in,
that my house may be filled.

- 24 37 For I say unto you, that none of those men which A.D. were bidden shall taste of my supper. 32.
- 25 38 And there were great multitudes with him : and he turned and said unto them,
- 26 39 If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
- 27 40 And whosoever doth not bear his cross, and come after me, cannot be my disciple.
- 28 41 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have *sufficient* to finish it?
- 29 42 Lest haply, after he hath laid the foundation, and is not able to finish *it*, all that behold *it* begin to mock him,
- 30 43 Saying, This man began to build, and was not able to finish.
- 31 44 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
- 32 45 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.
- 33 46 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
- 34 47 Salt is good : but if the salt have lost his flavour wherewith shall it be seasoned?
- 35 48 It is neither fit for the land, nor yet for the dung-hill, *but* men cast it out. He that hath ears to hear let him hear.

ANNOTATIONS.

Ver. 1. *Many resorted unto him.*] *Viz.* To the Place where he resided beyond *Jordan*. (See the *last Verse* of the preceding *Chapter*.) For that *Jesus* was now not in *Judæa* under *Pilate's* Jurisdiction, but in *Peræa* beyond *Jordan*, under that of *Herod*, is plain from *Ver. 9.* where he is bid to be gone, lest *Herod* should kill him; and *Ver. 13.* our Lord, speaking of *Jerusalem*, saith expressly, They shall not see me till they shall say, *Blessed be he that*

A.D. that cometh in the Name of the Lord, *i. e.* Not till my triumphal
 32. Entry into Jerusalem: Which is a like evident Token that this
 was not *before* but *after* the Feast of Dedication, as 'tis placed in
 this History.

2 *Strive, &c.*] The Greek Word implies great Constancy,
 Diligence, and Courage, and a strong Conflict with the World,
 the Flesh, and the Devil: And 'tis through Want of such Con-
 stancy and Resolution in forsaking their beloved earthly Lusts,
 that many that seek to enter in are yet not able. *Whitby,*
Dio.

3 *When once the master, &c.*] Having spoken of the Way
 and of the Endeavour wherewith we must strive to come to Life
 everlasting, he here speaketh of the Time; and the Sense runs
 thus, It is *now* the Time of Mercy, and God *now* graciously
 affords you the Means of Reconciliation, and invites you to
 Mercy and eternal Life: But if ye neglect the present Means
 of Grace, or, instead of heartily obeying God's Commands, ye
 content yourselves with a bare outward and formal Profession
 of Religion, the Time of Judgment will come, when it shall be
 too late to repent, and cry for Mercy: For *Christ* will then ut-
 terly disown you, and declare that he never looked upon you as
 his true Disciples. *Clarke, Dio.*

8 *There are last, &c.*] *i. e.* The *Jews*, who had the *first*
 Offer of the Gospel, would be the *last* in Fact that should em-
 brace it; and the *Gentiles*, who were the *last* in the Offer
 of it, should be the *first* that should embrace it.

10 *Tell that fox.*] That crafty and wicked Prince: And
Christ, by imposing this ignominious Name on him, acts not
 contrary to the Command *not to speak Evil of the Ruler of the*
People; for it is the Office of a *Prophet* not to spare Kings
 when they reprove their Offences, *Jer. i. 10.* *Christ* there-
 fore here uses his *Prophetical* Power in giving this Tyrant a
 Name so suitable to his Actions. *Whitby.*

— *I cast out devils, &c.*] I am employed in the Business
 for which I was sent of God into the World, instructing
 Men in the Ways of Righteousness and Truth, and working
 Miracles for the Relief and Benefit of Mankind: And when
 I have finished this Business, and the Time appointed by di-
 vine Wisdom be come, I shall indeed at last be perfected,
i. e. consecrated to my Priestly Office, by dying a Sacrifice
 for the Sins of the World; but that in the mean Time, till if
 this Season (determined by God himself only) shall come, I
 must continue preaching and working Miracles in the same
 Manner as I do now; and that 'tis not in *Herod's* Power
 to hinder me; neither shall I suffer at any other Time, nor

in any other Place than that which the Wisdom of Providence A.D. has from the Beginning appointed. For it is not possible that a Prophet should be murdered, and not at Jerusalem. Clarke, 32.
Whitby.

12 *Under her wings.*] *To gather under the Wings* seems to be a proverbial Phrase among the Jews for gathering and admitting of Profelytes. And the Meaning is, How often, by preaching the new Covenant to you, and by calling you, as Profelytes, to receive it, have I offered you the Means of Pardon and Mercy, and invited you to Repentance; but thou refusedst to hear. Hammond, Clarke.

16 *To heal on the sabbath-day.*] See Book II. Chap. iv. Ver. 2. Note.

25 *When thou makest a dinner.*] Our Lord doth not here absolutely forbid us to invite our Friends, or Brethren, or Kinsfolks, to testify our mutual Charity and Friendship, and how dear our Relations are to us; only he would not have us invite them out of a Prospect of a Compensation from them again, but to prefer the exercising our Charity to them who cannot recompense us. Nor doth he lay upon us a Necessity by this Precept to call the Lame, the Blind, or Maimed, to our Tables, but either to do this, or what is equivalent to us in respect of Charge, and more advantageous to them and their Families, viz. to send them Meat or Money to refresh them at home. Whitby.

28 *Blessed is he that shall eat bread in the kingdom of God.*] Blessed is he that shall see the Kingdom of God established in this World, by Men's living universally according to such Principles as these; and blessed is he, who by such a Life shall attain a Share in the eternal Rewards of his heavenly Kingdom
29 *in the World to come.* Jesus replied, Yea verily, blessed are they who shall partake of the Virtue and Happiness of the Kingdom of God in the present and future State. And God indeed has graciously offered this great and glorious Privilege to you, his peculiar People, in the first Place; but ye wilfully despise and reject your own Happiness, and therefore God will remove from you the Offers of his Grace to other Nations that will accept and use them more worthily. This is the Meaning of the ensuing Parable. Clarke.

41 *To build a tower.*] The Design of our Lord in this and the following Parable is to shew that serious Debating and prudent Forecasting all the Difficulties of the whole Course of Christianity is no less necessary to him that intends successfully to undertake it than those grave Deliberations of Princes, or Projections of private Persons, when the one intends to enter into

into a dangerous War, and the other upon a costly Building.

47 *Salt is good.*] See Chap. vii. Ver. 50. of this Book, Note.

48 *He that hath ears to hear, let him hear.*] This is a proverbial Expression used by Christ when he spake of Matters of great Importance, which deserved a serious Consideration, by which he excites them who had a good Inclination, and a good Judgment and Perception as to Things divine, thoroughly to weigh and consider of the Things spoken. *Whitby.*

C H A P. XIV.

LUKE xv. *the whole Chapter.*

Sinners may be conversed with, in order to reform them, ver. 1. The Parable of the lost Sheep, ver. 4. Of the lost Money, ver. 8. Of the prodigal Son, ver. 11.

Luke xv.

THEN drew near unto him all the Publicans and sinners for to hear him.

2 And the Pharisees and Scribes murmured, saying, 2
This man receiveth sinners, and eateth with them.

3 And he spake this parable unto them, saying, 3

4 What man of you, having a hundred sheep, if he 4
lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?

5 And when he hath found it, he layeth it on his 5
shoulders, rejoicing.

6 And when he cometh home, he calleth together his 6
friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven 7
over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.

8 What woman, having ten pieces of silver, if she lose 8
one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

U 2

9 And

- 9 9 And when she hath found *it*, she calleth *her* friends and *her* neighbours together, saying, Rejoice with me, for I have found the piece which I had lost.
- 10 10 Likewise I say unto you, There is joy in the presence of the angels over one sinner that repenteth.
- 11 11 And he said, A certain man had two sons :
- 12 12 And the younger of them said to his father, Father, give me the portion of goods that falleth to me : And he divided unto him his living.
- 13 13 And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.
- 14 14 And when he had spent all, there arose a mighty famine in that land ; and he began to be in want.
- 15 15 And he went and joined himself to a citizen of that country : and he sent him into the fields to feed swine.
- 16 16 And he would fain have filled his belly with the husks that the swine did eat ; and no man gave unto him.
- 17 17 And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger ?
- 18 18 I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,
- 19 19 And am no more worthy to be called thy son : make me as one of thy hired servants.
- 20 20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him.
- 21 21 And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.
- 22 22 But the father said to his servants, Bring forth the best robe, and put *it* on him, and put a ring on his hands, and shoes on *his* feet.
- 23 23 And bring hither the fatted calf, and kill *it*, and let us eat and be merry.
- 24 24 For this my son was dead, and is alive again ; he was lost, and is found. And they began to be merry.
- 25 25 Now his elder son was in the field : and as he came and drew nigh to the house, he heard musick and dancing.
- 26 26 And

A.D. 26 And he called one of the servants, and asked what 26
32. these things meant.

27 And he said unto him, Thy brother is come: and 27
thy father hath killed the fatted calf, because he hath received him safe and found.

28 And he was angry, and would not go in: there- 28
fore came his father out, and intreated him.

29 And he answering said to *his* father, Lo, these 29
many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But as soon as this thy son is come which hath de- 30
voured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with 31
me, and all that I have is thine.

32 It was meet that we should make merry and be 32
glad: for this thy brother was dead, and is alive again; and was lost, and is found.

ANNOTATIONS.

Ver. 1. *Then drew near, &c.*] This whole Chapter is intended to represent the great *Tenderness* and *Compassion* of God towards *Sinners*; his great Desire that they should *repent*, and turn from their wicked Courses; and how highly pleasing to him it is when they sincerely do so. *Bragg.*

7 *Which need no repentance*] That is, Have no need to make a Change of their whole Course, and begin anew, as notorious Sinners ought to do: For there are no Persons in the World so just as absolutely to need no Repentance, because there never was a Person in the World, besides our Saviour, who did *Righteousness*, and *sinned not*; the best Men being subject to some Faults and Infirmities, of which they stand obliged to repent: So that the Meaning of this Text seems to be this, The *just* Person, *i. e.* he that is already engaged in a holy Course, and is habituate to the Ways of Piety, hath only need to be daily cleansed from those occasional Soils and Defilements which the Infirmity of human Nature and Conversation in the World suffer no Man wholly to escape, but not to enter

upon a new State, or begin a whole Course of Repentance. A. D. Goodman, Whitby.

10 *There is joy over one sinner——that repenteth.*] Here it has been asked, Is it not better not to offend than to sin and repent? Is not Innocence better than Amendment? And if Repentance be not better than Righteousness, why is there more Joy in Heaven over the Penitent than over the Righteous?

To this Difficulty 'tis observed, that this Passage of our Lord is spoken of God after the Manner of Men, or suitably to the Nature of human Passions, and the usual Occasions of moving them. For so it is with us, we are not so sensibly moved with the Continuance of a Good which we have long enjoyed, as at the first Recovery of it after it was lost; we may have still a real Value for what we do possess, a settled Pleasure, a Contentment in it; but the sudden Joy and Transport is at the Recovery of it. Thus, for Instance, it cannot but be comfortable to a loving Father to see his Children in a State of perfect Health, but if one of them fall sick, and beyond Expectation of Recovery, to see him out of Danger ministers more present Joy than doth the constant Health of all the rest. Whitby.

11 *A certain man had two sons.*] By the Father of the two Sons in this Parable is meant Almighty God, of whom the whole Family in Heaven and Earth is called. By the two Sons many learned Commentators understand the Jews and Gentiles; and that our Saviour foreseeing the Emulations which would afterwards happen between these two Ranks of Mankind, might have respect to it, and deliver himself suitably thereto in this Parable: But this cannot be the primary Meaning, because it is utterly besides the Occasion of this Discourse. For, as St. Jerom well observes, the Controversy was not yet risen between Jew and Gentile about Privileges, the latter not being yet called nor admitted to the Grace of the Gospel; but the Question was only, whether great and notorious Sinners (though Jews) should be admitted to Hopes of Pardon upon Repentance. (See Ver. 2.) And the Publicans, in Ver. 1. though they were Ministers of the Roman Power, and reputed Instruments of the Jewish Servitude, and therefore hated by them, yet were not Gentiles, but a looser Sort of Jews, as the same Jerom fully makes appear.

Therefore by the two Sons here must be understood any two Men, or any two Sorts of Men, (whether Jews or Pagans it matters not) who as to Piety and Virtue have for a great while run a quite contrary Course, but at last happen to meet at the same Point of sincere Goodness. Namely, by the elder Son

A.D. Son are described those who from their Youth upwards have
32. been by the preventing Grace of God preserved from the common Extravagancies and Corruptions of the World, and by the Blessing of God upon a pious Education or otherwise, have been by Degrees trained up, and insensibly led on in the Ways of Religion. On the contrary by the younger Son are described all such Persons as have run a dangerous Risk of Sin and Impiety, that have committed gross and heinous Transgressions, and continued in a State of Disobedience and Impenitency, after such a Manner as the Publicans and Sinners in *this Chapter* are supposed to have done: These are said to forsake their Father's House and Presence, to mispend their Portion in riotous Living; who yet at last, being reduced to Extremity, come to themselves, turn serious Penitents, bewail their Folly, resolve upon Amendment, implore Pardon, double their Diligence and Care for the Time to come, and of old Sinners become young Saints, whereupon they are by a gracious God admitted to Pardon, and Reconciliation and Adoption; for these the best Robe is fetched out, the fatted Calf slain, and upon their Conversion, as a Thing utterly despaired of and unexpected, there is Joy in Heaven, and amongst the holy Angels.

C H A P XV.

A. D.

32.

LUKE xvi. *all the Chapter ; and Chapter xvii. to ver. 11.* JOHN X. *ver. 41, 42.*

The Parable of the unjust Steward, ver. 1. Worldly Men's Diligence in temporal Affairs ought to be imitated by good Men in spiritual, ver. 18. Of Worldlymindedness, ver. 10. Jesus reproveth the Pharisees for their Covetousness and Hypocrisy, ver. 15. The Gospel does not destroy but fulfil the Law, ver. 17. The Danger of a voluptuous and worldly Life, exemplified in the Parable of Dives and Lazarus, ver. 19. God has given Men all reasonable Evidence of the Certainty of a future State, ver. 29, 31. The heinous Guilt of drawing others into Sin, ver. 32. Men ought to be ready to forgive, ver. 34. Of Faith, ver. 36. and that Men ought not to value themselves upon the Gifts where-with God has endued them, ver. 38.

Luk. xvi.

- 1 **A**ND he said also unto his disciples, There was a certain rich man which had a steward ; and the same was accused unto him that he had wasted his goods.
- 2 2 And he called him, and said unto him, How is it that I hear this of thee ? Give an account of thy stewardship : for thou mayest be no longer steward.
- 3 3 Then the steward said within himself, What shall I do ? for my lord taketh away from me the stewardship : I cannot dig, to beg I am ashamed.
- 4 4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.
- 5 5 So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord ?
- 6 6 And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then

D.A. 7 Then said he to another, And how much owest 7
32. thou? And he said, An hundred measures of wheat :
and he said unto him, Take thy bill, and write four-
score.

8 And the lord commended the unjust steward, be- 8
cause he had done wisely : for the children of this
world are in their generation wiser than the children of
light.

9 And I say unto you, Make to yourselves friends of 9
the mammon of unrighteousness ; that when ye fail, they
may receive you into everlasting habitations.

10 He that is faithful in that which is least is faithful 10
also in much ; and he that is unjust in the least is unjust
also in much.

11 If therefore ye have not been faithful in the un- 11
righteous mammon, who will commit to your trust the
true riches ?

12 And if ye have not been faithful in that which is 12
another man's, who shall give you that which is your
own ?

13 No servant can serve two masters : for either he 13
will hate the one, and love the other ; or else he will
hold to the one, and despise the other. Ye cannot serve
God and mammon.

14 And the Pharisees also, who were covetous, heard 14
all these things : and they derided him.

15 And he said unto them, Ye are they which justi- 15
fy yourselves before men : but God knoweth your
hearts ; for that which is highly esteemed amongst men,
is abomination in the sight of God.

16 The law and the prophets were until John : since 16
that time the kingdom of God is preached, and every
man presseth into it.

17 And it is easier for heaven and earth to pass, than 17
one tittle of the law to fail.

18 Whosoever putteth away his wife, and marrieth 18
another, committeth adultery : and whosoever marrieth
her that is put away from her husband, committeth
adultery.

19 There was a certain rich man, which was clothed 19
in purple and fine linen, and fared sumptuously every day.

20 And

- 20 20 And there was a certain beggar named Lazarus, A. D.
which was laid at his gate, full of sores, 32.
- 21 21 And desiring to be fed with the crumbs which fell
from the rich man's table : moreover the dogs came and
licked his sores.
- 22 22 And it came to pass that the beggar died, and was
carried by the angels into Abraham's bosom : the rich
man also died, and was buried.
- 23 23 And in hell he lift up his eyes, being in tor-
ments, and seeth Abraham afar off, and Lazarus in his
bosom.
- 24 24 And he cried and said, Father Abraham, have
mercy on me, and send Lazarus that he may dip the tip
of his finger in water and cool my tongue ; for I am tor-
mented in this flame.
- 25 25 But Abraham said, Son, remember that thou in
thy life-time receivest thy good things, and likewise
Lazarus evil things : but now he is comforted, and thou
art tormented.
- 26 26 And besides all this, between us and you there
is a great gulf fixed : so that they which would
pass from hence to you, cannot ; neither can they pass
to us, that *would come* from thence.
- 27 27 Then he said, I pray thee therefore, father, that
thou wouldest send him to my father's house :
- 28 28 For I have five brethren ; that he may testify
unto them, lest they also come into this place of tor-
ment.
- 29 29 Abraham saith unto him, They have Moses and
the prophets ; let them hear them.
- 30 30 And he said, Nay, father Abraham : but if one
went unto them from the dead, they will repent.
- 31 31 And he said unto them, If they hear not Moses
and the prophets, neither will they be persuaded, though
one rose from the dead.
- Lu. xvii. 32 Then said he unto his disciples, It is impossible but
1 that offences will come : but wo *unto him* through whom
they come.
- 2 33 It were better for him that a millstone were hanged
about his neck, and he cast into the sea, than that he
should offend one of these little ones.

A.D. 34 Take heed to yourselves: If thy brother trespass 3
 32. against thee, rebuke him; and if he repent, forgive him.

35 And if he trespass against thee seven times in a day, 4
 and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

36 And the apostles said unto the Lord, Lord, increase our faith. 5

37 And the Lord said, If ye had faith as a grain of 6
 mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you.

38 But which of you having a servant plowing, or 7
 feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat?

39 And will not rather say unto him, Make ready 8
 wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterwards thou shalt eat and drink.

40 Doth he thank that servant because he did the 9
 things that were commanded him? I trow not.

41 So likewise ye, when ye shall have done all those 10
 things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

¶ 42 And many believed on him there. And said, John x.
 John did no miracle: but all things that John spake of 42
 this man were true. 41

ANNOTATIONS.

Ver. 1. *There was a certain rich man, which had a steward, &c.*] The main Drift and Design of this Parable is two-fold. *First.* To reprove Men's strange Carelessness, and Indifference to Religion and thoughtless Laziness in the Prosecution of it, though the greatest Concern of all, by comparing it with the cunning Contrivance and great Industry of Men that give themselves up to the World to gain the Point they aim at, though a mere Trifle in Comparison with

- 8 with this: *For the Children of this World are wiser in their A. D. Generation, &c.* That is, Men that place all their Happiness 32. here below, and mind nothing but the World, are a great deal shrewder in their Way, and manage their sordid Affairs with much more Thought, and Contrivance, and Application, than the *Children of Light*, those that profess to seek a better Country, the Regions of eternal Glory, do their heavenly Interest, though it be of such infinitely greater Consequence. Secondly, The next Design of this Parable is to shew the great Wisdom of improving the present Blessings and good Things God has here below committed to our Trust and Management, to the Furtherance of our eternal
- 9 Happiness above: *Make to yourselves Friends with the Mammon of Unrighteousness, &c. i. e.* Improve that Portion of worldly Wealth, which God shall give you, and which is too often abused to very wicked Purposes; improve it by Charity and good Works, to the promoting your eternal Welfare in Heaven, *that when you fail*, and the Time comes that you must be stripped of every good Thing here below, and return into the World of Spirits as naked as when you first came into *this*, *they*, the blessed Angels, the Ministers of God's Kingdom, *may receive you into those everlasting Habitations*, and give you Possession of those immense Rewards which are prepared for faithful and wise Servants, and welcome you to the Joy of our Lord. — *Bragg.*

8 Commended, &c.] Not for his *Wickedness*, but for his *Care*, which he had to provide for the Time to come. *Dia.*

- 11 *If therefore ye have not, &c.]* If you have not been faithful in those temporal Concerns which minister Temptations to Unrighteousness, but have sought to obtain them by Fraud, and unfaithful Dealings, when they have been committed to your Trust, or by with-holding that which the great Lord of them requireth you to expend upon his needy Servants, how can you reasonably expect the true Riches, which are only promised to the upright and charitable Person? And if you have been thus unfaithful in those Things which you cannot properly call your own, because they may by various Accidents be devolved on, and must at last be left to, others, what Reason have you to expect that which is your own, as being the Inheritance of the Children of Light, and that which they are to enjoy for ever? *Whitby.*

19 *There was a certain rich man, &c.]* The true and principal Design of this Parable is to shew that an overfond

A. D. fond Love of the present World, a solicitous Desire after
 32. Riches and Pleasure, is inconsistent with that Disposition of
 — Mind which the Christian Religion requires. For the Answer which the *rich Man* received to his Request, and which contains the Reason of his being assigned to that Place of Torment, is, *Son, remember, that thou in thy life-time receivest thy good things, Ver. 25.* 'Tis not said, that he had spent his Substance in Rioting and Drunkenness; 'tis not said that he had deserved this Punishment for his Cruelty and Uncharitableness: And therefore, since our Lord does not directly lay these Things to his Charge, neither must we. But the Reason for which this rich Man is represented as condemned to the Place of Torment, is, because he had in his Life-time received his *Portion of good Things, i. e.* Not because he had received the Blessings of this World, but because he had received and used them as *his Portion and Happiness.* He had a large and plentiful Estate, and he spent it in Jollity and Splendour; he denied himself nothing that tended to the Ease and Pleasure of his *own* Life, or that could make him look splendid in the Eyes of *others.* Hereupon he accounted himself a happy Man, and blessed himself in the Multitude of his Riches. He looked on them not as Talents committed to him by God to be employed for the doing good in his Generation, but as his *own* Portion, that he might live in Ease and Plenty: His *Treasure* therefore was upon Earth, and his *Heart and Affections* were there also. He set up his Rest here, and was so wholly taken up with the Splendour and Gaiety of *this* World, that he had no Time to think of *another*, till he found by woful Experience that he had settled his Affections on a wrong Object, and chosen those Things for his Portion and Happiness which were not to be of equal Duration with himself. *Clarke on Repentance.*

32 *It is impossible but that Offences will come.] See Ch. vii. Ver. 17. of this Book, Note.*

36 *Lord, increase our Faith.] i. e.* So strengthen our Confidence in thy mighty Aid and Assistance, that it may incline thee to enable us effectually to perform all thou requirest of us; particularly those three Duties so contrary to Man's natural Inclinations, which our Lord had required in *Ver. 32, 34, 35. viz.* an inoffensive Conversation, fraternal Reproof, and full Forgiveness of a Brother daily multiplying fresh Indignities and Provocations. *Bragg, Whitby.*

38 *Which of you having a Servant.] By a Servant here is not meant a Servant hired for so much Wages, and for such*

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such a Time, to do such and such Work, but a *Slave* bought A.D. 32.
 with Money, or taken in War, who was entirely at his
 Master's Disposal, and whose Maintenance and the Preservation
 of his Life was a sufficient Recompense for the best Service
 he could do. And the Design of this Parable is to cut off all
 Pretence to *Merit*, even in the *Apostles* themselves, though
 they should entirely perform their Duty, how great and diffi-
 cult so ever it might be. For thus our Lord argues, It is the
 Duty of Servants, after they have done their Work in the
 Field, to minister to their Master as he shall require; and
 when they have done what he requires, they for that Service
 merit not so much as Thanks, because they only do their Duty:
So likewise ye, applying what he had said to his Disciples, *when*
ye shall have done all those Things that are commanded you, do
 not be exalted by it in your own Conceits, and think you merit
 great Matters at my Hands; but rather humbly say, (and
 which is no more than the very Truth) *We are unprofitable*
Servants, have done nothing for which we deserve Thanks, are
 still indebted to God, not *he* at all to us; *for we have done*
that which antecedently, upon innumerable Accounts, *was but*
our Duty to do. Bragg, Whitby.

42 Believed on him there.] *Viz.* Beyond Jordan, at the
 Place where John at first baptized. See Chap. XII. Ver. 81.
 of this Book.

*The END of the THIRD BOOK, and Third Year
 of our Lord's Ministry.*

THE

THE
FOUR GOSPELS
HARMONIZ'D, &c.

BOOK IV.

Containing the FOURTH and LAST YEAR
of our Lord's Ministry.

CHAP. I.

JOHN xi. to ver. 55.

Jesus raiseth Lazarus from the Dead, ver. 1. Many of the Jews believe, ver. 45. The Malice of the Chief-Priests and Pharisees, ver. 47.

John xi.

1 **N**OW a certain man was sick, named Lazarus of Bethany, the town of Mary and her sister Martha.

2 (It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

4 When Jesus heard *that*, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then

- 7 7 Then after that saith he to *his* disciples, Let us go A.D. 33
into Judea again.
- 8 8 *His* disciples say unto him, Master, the Jews of late
fought to stone thee; and goest thou thither again?
- 9 9 Jesus answered, Are there not twelve hours in the
day? If any man walk in the day he stumbleth not, be-
cause he seeth the light of this world.
- 10 10 But if a man walk in the night he stumbleth, be-
cause there is no light in him.
- 11 11 These things said he: and after that he saith unto
them, Our friend Lazarus sleepeth; but I go that I may
awake him out of sleep.
- 12 12 Then said his disciples, Lord, if he sleep, he shall
do well.
- 13 13 Howbeit Jesus spake of his death: but they thought
that he had spoken of taking of rest in sleep.
- 14 14 Then said Jesus unto them plainly, Lazarus is dead.
- 15 15 And I am glad for your sakes, that I was not there.
(to the intent ye may believe) Nevertheless let us go un-
to him.
- 16 16 Then said Thomas, which is called Didymus, un-
to his fellow-disciples, Let us also go, that we may die
with him.
- 17 17 Then when Jesus came he found that he had lien
in the grave four days already.
- 18 18 (Now Bethany was nigh unto Jerusalem, about
fifteen furlongs off.)
- 19 19 And many of the Jews came to Martha and Mary,
to comfort them concerning their brother.
- 20 20 Then Martha, as soon as she heard that Jesus was
coming, went and met him: but Mary sat *still* in the
house.
- 21 21 Then said Martha unto Jesus, Lord, if thou hadst
been here my brother had not died.
- 22 22 But I know, that even now whatsoever thou wilt
ask of God, God will give *it* thee.
- 23 23 Jesus said unto her, Thy brother shall rise again.
- 24 24 Martha said unto him, I know that he shall rise
again in the resurrection at the last day.
- 25 25 Jesus said unto her, I am the resurrection and the
life: he that believeth in me, though he were dead, yet
shall he live;

A.D. 26 And whosoever liveth, and believeth in me, shall 26
 33. never die. Believest thou this?

27 She saith unto him, Yea, Lord: I believe that 27
 thou art the Christ the Son of God, which should come
 into the world.

28 And when she had so said, she went her way, and 28
 called Mary her sister secretly, saying, The master is
 come, and calleth for thee.

29 As soon as she heard that, she arose quickly and 29
 came unto him.

30 But Jesus was not yet come into the town, but 30
 was in that place where Martha met him.

31 The Jews then which were with her in the house, 31
 and comforted her, when they saw Mary that she rose up
 hastily, and went out, followed her, saying, She goeth
 unto the grave to weep there.

32 Then when Mary was come where Jesus was, and 32
 saw him, she fell down at his feet, saying unto him,
 Lord, if thou hadst been here, my brother had not died.

33 When Jesus therefore saw her weeping, and the 33
 Jews also weeping which came with her, he groaned in
 the spirit, and was troubled,

34 And said, Where have ye laid him? They say 34
 unto him, Lord, come and see.

35 Jesus wept. 35

36 Then said the Jews, Behold, how he loved him. 36

37 And some of them said, Could not this man, which 37
 opened the eyes of the blind, have caused that even this
 man should not have died?

38 Jesus therefore again groaning in himself, cometh 38
 to the grave. It was a cave, and a stone lay upon it.

39 Jesus said, Take ye away the stone. Martha, the 39
 sister of him that was dead, saith unto him, Lord, by this
 time he stinketh: for he hath been dead four days.

40 Jesus saith unto her, Said I not unto thee, that if 40
 thou wouldst believe, thou shouldst see the glory of
 God?

41 Then they took away the stone from the place 41
 where the dead was laid. And Jesus lift up his eyes, and
 said, Father, I thank thee that thou hast heard me.

42 And I knew that thou hearest me always: but be- 42

cause of the people which stand by, I said *it*, that they A.D. may believe that thou hast sent me. 33.

43 43 And when he had thus spoken, he cried with a loud voice, Lazarus, come forth.

44 44 And he that was dead came forth, bound hand and foot with grave-clothes : and his face was bound about with a napkin. Jesus saith unto him, Loose him, and let him go.

45 45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

46 46 But some of them went their ways to the Pharisees, and told them what things Jesus had done.

47 47 Then gathered the chief-priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48 48 If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.

49 49 And one of them *named* Caiaphas, being the high-priest that same year, said unto them, Ye know nothing at all :

50 50 Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 51 And this spake he not of himself : but being high-priest that year, he prophesied that Jesus should die for that nation :

52 52 And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53 53 Then from that day forth they took counsel together for to put him to death.

54 54 Jesus therefore walked no more openly among the Jews : but went thence into a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.

ANNOTATIONS.

Ver. 2. *It was that Mary which, &c.*] See B. II. Chap. 12. Ver. 34. *Note.*

4 *This sickness is not unto death.*] *i. e.* This Sickness shall not finally prove mortal; but the Wisdom of divine Providence has permitted

A. D. permitted him to fall into this Disease, that I may have an Opportunity of manifesting the Glory of God, and working a notable Miracle upon him, for the Proof of my Authority, and Confirmation of my Doctrine. *Clarke.*

8 *Sought to stone thee.*] See B. III. Ch. xii. Ver. 72, 80.

9 *If any man walk in the day*] As a Man that travels in the Day-time is in no great Danger of stumbling and falling, so long as he enjoys the Benefit of the Light of the Sun, and the Darkness overtaketh him not: So I, till the Time be finished wherein my Father has appointed me to preach his Will, to instruct the World by my Doctrine, and to convince Men by my Works, shall not be delivered up into the Hands of my Enemies, how great and how unwearied soever their Malice against me may be. *Clarke.* See B. III. Ch. xii. Ver. 4, 5. N.

15 *To the intent ye may believe.*] That I am the true Christ. *Dio.*

23 *Thy brother shall rise again.*] For (Ver. 25.) I am the Author of Life, and of the Resurrection; and therefore always can raise whom I will, when I please, from the Dead: Thou therefore may'st expect from my Promise, that thy Brother shall shortly be restored to Life, and not only at the general Resurrection. *Whitby.*

33, 35. *He groan'd in the spirit. — He wept.*] Hence we learn that human Affections and Commotions are not to be condemned as sinful, if they do not incline us to do any thing that is repugnant to Piety and Reason, but only to express our Affection to our Friend, or our Compassion to Mankind. *Whitby.*

39 *He hath been dead four days.*] Or rather he hath been buried four Days. See Ver. 17.

42 *I knew that thou hearest me always, &c.*] Our Lord's Petition is not that he might receive Power to raise *Lazarus* from the Dead, but that this Miracle might be efficacious to confirm the Faith of his *Apostles*, and to convince the Multitude that he was a *Prophet* sent from God, and did all Things to promote his Glory. *Whitby.*

44 *Bound hand and foot with grave clothes.*] This Circumstance renders the Miracle most authentick and unquestionable. We are told by this Evangelist, (see Ch. xx. Ver. 66. of this Book) that the Custom of the *Jews* (those at least who could afford it) was to embalm the Dead with an aromatic Mixture of Myrrh, Aloes, and other Gums, mixed with Spices, with which they rubbed their Bodies all over, more or less profusely, according to their Circumstances, or Regard to the dead Person; after which they wrapped their Heads all over with a Napkin, and their whole Body with a Shroud or winding

Sheet, both which they afterwards swathed as tightly as they A. D. could with proper Bandages.

33.

Observe also, that the *Jews* buried their Dead very soon, seldom or never keeping them twenty-four Hours above-ground. *Lazarus* therefore must have been dead five Days, and have lain before *Jesus* came four Days in his Grave, (see *Ver. 17.*) which was a Cave cut into the Rock, and covered with a large Stone; so that it was impossible for any Cheat or Imposture to be transacted with all those Circumstances, since, if it could be even supposed that a Person could live so many Days in such a damp and airless Cave, yet the Linen swathed on his Face and Body, and spread over with a gummy Composition, must have smothered him in less than so many Hours.

This was so plain and unquestionable, that neither any *Jews* there present, nor even any of the *Sanhedrim*, pretended to deny or doubt of the Fact, but rather condemned him upon the Notoriety of it, and as tending to give Rise to a new Sect, which would endanger their Church and State. *Univ. Hist.*

48 *And the Romans shall come.*] The Fear of the *Romans* induced them to put *Jesus* to Death; and by that very Action they pulled that dreadful Vengeance executed by the *Romans*, down upon them. This is the just and usual Effect of carnal Policy, exalting itself against the Wisdom and the Counsel of God. *Whitby.*

49 *Being high-priest that same year.*] See B. III. Ch. VII. *Ver. 12. N.* But farther observe, that the *High-Priesthood* by God's Institution was to continue for the Term of Life: But when the Power came into the Hands of the *Romans* they changed them at their Pleasure, and so they came to be accounted such by Years; yet, because this was done by a Power which they could not resist, and the *High-Priesthood* still continued in the Line of *Aaron*, *Christ* himself owns his Power. *Whitby.*

51 *This spake he not of himself.*] God guided the Tongue of the *High-Priest*; so that thinking to utter a Speech according to his own wicked Meaning, he pronounced an Oracle according to God's Meaning. *Dio.*

51 *That Jesus should die.*] That *Jesus* should die for the Nation of the *Jews*, and not for that Nation only, but also for all Mankind; that he might gather together out of the Nations of the Earth the dispersed Servants of God into one holy Church, united under one Head, which is *Christ*, and joined together in one holy Communion and Fellowship, in the Profession and Practice of one Faith and Love. *Clarke.*

A.D.

33.

C H A P. II.

LUKE xvii. ver. 11. to the end; and Chap. xviii.
ver. 1. to ver. 15.

Christ beginneth his last Journey to Jerusalem, ver. 1.
In his Way bealeth ten leprous Persons, ver. 2.
Of the Nature of Christ's Kingdom, and a Prediction of the Destruction of the Jews, ver. 10.
Of importunate Prayer, ver. 28. Of Humility and Pride, exemplified in the Parable of the Pharisee and Publican, ver. 36.

Lu. xvii.

1 AND it came to pass, as he went to Jerusalem, 11
that he passed through the midst of Samaria and Galilee.

2 And as he entered into a certain village, there met 12
him ten men that were lepers, which stood afar off:

3 And they lifted up *their* voices, and said, Jesus 13
master, have mercy on us.

4 And when he saw *them*, he said unto them, Go, 14
shew yourselves unto the priests. And it came to pass
that as they went they were cleansed.

5 And one of them, when he saw that he was healed, 15
turned back, and with a loud voice glorified God,

6 And fell down on *his* face at his feet, giving him 16
thanks; and he was a Samaritan.

7 And Jesus answering said, Were there not ten 17
cleansed? but where *are* the nine?

8 There are not found that returned to give glory to 18
God, save this stranger.

9 And he said unto him, Arise, go thy way, thy faith 19
hath made thee whole.

10 And when he was demanded of the Pharisees when 20
the kingdom of God should come; he answered them and
said, The kingdom of God cometh not with observation.

11 Neither shall they say, Lo here, or, lo there: for 21
behold the kingdom of God is within you.

12 And he said unto the disciples, The days will come 22
when ye shall desire to see one of the days of the Son of
man, and ye shall not see it.

23 13 And they shall say to you, See here, or see there: A.D.
go not after *them*, nor follow *them*. 33.

24 14 For as the lightning that lightneth out of the one
part under heaven, shineth unto the other *part* under
heaven, so shall also the Son of man be in his day.

25 15 But first must he suffer many things, and be rejected
of this generation.

26 16 And as it was in the days of Noe, so shall it be also
in the days of the Son of man.

27 17 They did eat, they drank, they married wives,
they were given in marriage, until the day that Noe en-
tered into the ark: and the flood came and destroyed
them all.

28 18 Likewise also as it was in the days of Lot, they did
eat, they drank, they bought, they sold, they planted,
they builded:

29 19 But the same day that Lot went out of Sodom, it
rained fire and brimstone from heaven, and destroyed
them all:

30 20 Even thus shall it be in the day when the Son of
man is revealed.

31 21 In that day, he which shall be upon the house-top,
and his stuff in the house, let him not come down to take
it away; and he that is in the field, let him likewise not
return back.

32 22 Remember Lot's wife.

33 23 Whosoever shall seek to save his life, shall lose it;
and whosoever shall lose his life, shall preserve it.

34 24 I tell you, in that night there shall be two men in
one bed; the one shall be taken, and the other shall
be left.

35 25 Two women shall be grinding together; the one
shall be taken, and the other left.

36 26 Two men shall be in the field; the one shall be
taken, and the other left.

37 27 And they answered and said unto him, Where,
Lord? And he said unto them, Wheresoever the body is,
there will the eagles be gathered together.

Lu. xviii. 28 And he spake a parable unto them, *to this end*, that
men ought always to pray, and not to faint;

2 29 Saying, There was in a city a judge, which feared
not God, neither regarded man.

30 And

A. D. 30 And there was a widow in that city, and she came
 33. unto him, saying, Avenge me of my adversary. 3

31 And he would not for a while, but afterward he 4
 said within himself, Though I fear not God, nor regard
 man;

32 Yet because this widow troubleth me, I will 5
 avenge her, lest by her continual coming she weary me.

33 And the Lord said, Hear what the unjust judge 6
 saith.

34 And shall not God avenge his own elect, which 7
 cry day and night unto him, though he bear long with
 them?

35 I tell you that he will avenge them speedily. 8
 Nevertheless, when the Son of man cometh, shall he find
 faith on the earth?

36 And he spake this parable unto certain which 9
 trusted in themselves that they were righteous, and de-
 spised others:

37 Two men went up into the temple to pray; the 10
 one a Pharisee, the other a publican.

38 The Pharisee stood and prayed thus with himself, 11
 God, I thank thee, that I am not as other men *are*, extor-
 tioners, unjust, adulterers, or even as this publican.

39 I fast twice in the week, I give tithes of all that I 12
 possess.

40 And the publican, standing afar off, would not lift 13
 up so much as his eyes unto heaven, but smote upon his
 breast, saying, God be merciful to me, a sinner.

41 I tell you this man went down to his house justified 14
rather than the other: for every one that exalteth him-
 self shall be abased; and he that humbleth himself shall
 be exalted.

ANNOTATIONS.

Ver. 1. *As he went to Jerusalem.*] If we remember that in
 the *xii*th Chapter of the preceding Book St. John tells us in the
last Verse, that Jesus retired beyond Jordan to avoid the Fury of
 the Jews; that from thence, by the same Evangelist's Account,
 he went to Bethany to raise Lazarus, (see B. III. Ch. xv. Ver.
 42. and Book IV. Chap. 1. Ver. 1.) and after that retired to
 Ephraim, near Hazer in the remoter Parts of Galilee, (see the

last Verse of the preceding Chapter) and withal observe, that A.D. 33. St. Luke says, his last Journey was through the Midst of *Samarita* and *Galilee*, as it must be from *Ephraim*; we shall easily find, that this and the following Chapters are in their proper Place in this Harmony. See *Whiston*.

2 *Stood afar off.*] As unclean Persons according to the Law, who ought to keep themselves separate from the Society of other Men, *Lev. xiii. 45, 46.* *Dio.*

8 *There are not found, &c.*] This *Jesus* said, secretly reproving the Hypocrisy of the *Jews*; and shewing that an outward formal Profession of Religion, however true and excellent that Religion be, is of no Value in the Sight of God, in Comparison of an honest and religious Heart. *Clarke.*

10 *And when he was demanded, &c.*] At another Time *Jesus* being asked by some of the *Pharisees*, when that glorious Kingdom of the *Messiah*, which he so often mentioned in all his Discourses, should be established upon Earth, he answered, Ye are in a great Mistake, and have very wrong Notions of Things, if ye imagine that the Kingdom of the *Messiah* is like the temporal Kingdoms of this present World, established in this or that particular Place, and consisting in outward Pomp, Riches, Splendor, and worldly Power. No: The Kingdom of God is a spiritual Kingdom, consisting in the Subjection of Men's Wills, the Obedience of their Hearts, and the Conformity of their Actions to the great and eternal Laws of God. And therefore you must look for it, not in any distant Place, but among yourselves; and not in any of the outward Things of this present World, but in your own Hearts and Minds. *Clarke.*

12 *When ye shall desire, &c.*] *Viz.* By Reason of the great Afflictions which ye shall endure after my Departure out of the World, you shall desire my bodily Presence for your Defence and Comfort, such as at this present you have; yet let not this

13 Desire induce you to suffer yourselves to be seduced, to receive some false *Christ* and Saviour, or to seek for me in the World:

14 For I will come no more upon Earth but at the last Judgment, and that Coming shall be so clear and so certain, that there shall be no Doubt made in it. *Dio.*

17 *They did eat, &c.*] *i. e.* They applied themselves only to earthly Business, without thinking upon God, or regarding the repeated Warnings which that good Man gave them of the impending Judgment of God. *Dio, Clarke.*

23 *Whoever shall seek to save, &c.*] The Meaning of this Verse is, He that shall use any crafty Means of Policy at that Time to save his Life, it shall probably prove unsuccessful to him; when he that trusts himself and his Life to God's Providence

A. D. vidence and Direction, and so doth endanger the losing of it,
 33. shall be more likely to save it than any other. *Hammond.*

27 *Wheresoever the body is, there, &c.]* i. e. Where-ever the *Jews* are, there will the Sword of the *Romans*, whose Ensign is the Eagle, be ready to devour them, and their Army will be ready to destroy them. *Whitby.*

28 *And he spake a parable unto them, &c.]* In this Parable our Lord shews the Needfulness and Efficacy of Fervency and Constancy in Prayer. By *praying always* we are not to understand praying oft every Day, but praying perseveringly Day after Day without giving up our Suit. And by *not fainting* is not meant so much Slothfulness in Prayer, as a not fainting or desponding under those Troubles and Persecutions which may chance to oppress us, and from which we are here supposed to pray for Deliverance. *Lightfoot, Whitby.*

34 *Though he bear long with them.]* Μακροθυμία, *Patience* or *Long-sufferance*, signifies Slackness in Punishment, or deferring of it: And the *Greek* will bear this Translation, *Shall not God avenge his own Elect, which cry Day and Night unto him, and doth he delay,* (καὶ μακροθυμῶν, where supply εἰς ordinarily understood, or read μακροθυμῶν, as it is to be found in many ancient Copies) or *is he slack towards them; or in doing Justice to them?* Certainly he shall not. The Occasion of *Christ's* saying this seems to be to take off the great stumbling Block from the Disciples or converted *Jews*, who as yet saw nothing but Afflictions towards themselves and *Christ*, who were persecuted for Christianity, whereas the *Jews* that held out against *Christ* continued prosperous in it. To these our Saviour both here and elsewhere gives Assurance that an heavy Vengeance shall light upon this Nation, that it shall be utterly laid waste, that the *Jewish* Religion (which, as long as it lasted, seemed a great Prejudice against the Doctrine and Faith of *Christ*) shall be destroyed, that the persecuted Believers shall be delivered, and that this shall suddenly come to pass within the Age of some that then lived. See B. III. Ch. v. Ver. 48. *Hammond.*

35 — *Shall he find faith on the earth.]* The Sense is, When the Son of Man cometh to the Destruction of *Jerusalem*, shall he find such a Faith in the Land as shall importune God with its Prayers, as did the troublesome and importunate *Widow*, who never left the unjust Judge till he had avenged her? No: The Event justified our Lord's Prediction; for many of them who believed and professed the *Christian* Faith, being pressed with continual Sufferings, began to grow weary and faint in their Mind, and to ask, *Where is the Promise of his Coming?* Yea, some

some of them began to forsake the Assemblies of the Saints, Heb. A.D. x. 25. and many of them became Apostates, and fell back to their old Judaism; so that all the Epistles directed to them are manifestly designed to keep them stedfast in the Faith. Knatchbull, Whitby.

37 *Two men went up into the temple, &c.*] In the former Parable our Lord exhorted his Hearers to Constancy and Importunity in Prayer; in this he recommends Modesty and Humility of Mind, as most necessary Qualifications for the due and successful Performance of that Duty. He describes and exposes the Vanity and Folly of the proud Pharisees; who, upon a conceited and groundless Presumption of their own extraordinary Holiness and Righteousness beyond other Men, put up their Prayers to God, not with an humble Sense of their own Unworthiness, and a modest Expectation of the Mercy and Favour of God, but with a presumptuous Confidence on their own Merit and Excellence. Clarke.

38 *The Pharisee stood and prayed thus with himself.*] Or rather, *The Pharisee standing by himself prayed thus*: Standing by himself, as fearing to be polluted by the Touch of the impure Publican, on which Account they had their frequent Washings when they came from Market. See Book III. Chap. iv. Ver. 5. Whitby.

39 *I fast twice in the Week.*] *Viz.* The second and fifth Day of the Week, which are our Monday and Thursday, according to the Pharisees Rule, mentioned by the Jewish Writers. Dio.

40 — *Standing afar off.*] *Viz.* In the Court of the Gentiles, looking upon himself as unworthy to draw nigh to God, or stand in the holy Place; he would not lift up his Eyes to Heaven, from the Sense of the same Unworthiness; he smites upon his Breast, punishing himself out of a deep Sense of his Guilt; this being the Sign of a Mind vehemently afflicted. And lastly, he humbly confesses that he was a Sinner, and earnestly begs Mercy: And therefore it is said

41 *He went down to his house justified.*] *i. e.* Absolved, and quitted from his Sins before God, and received into his Favour. Whitby, Dio.

A.D.

33.

C H A P. III.

MATTH. xix. *the whole Chapter; and Chap. xx.*
ver. 1. to ver. 17. MARK x. ver. 1. to ver. 32.
 LUKE xviii. *ver. 15. to ver. 31.*

Of Divorces, ver. 1. Of Marriage, ver. 12. Jesus encourages little Children to be brought to him, ver. 18. Instructeth a young Man about religious Perfection, ver. 22. The great Temptation of Riches, ver. 27. The Blessedness of suffering for Religion, ver. 34. The Parable of the Labourers hired into the Vineyard, ver. 39.

1 AND it came to pass that when Jesus had finished 1
 these sayings he departed from Galilee, and Mark x.
 cometh into the coasts of Judea by the farther side of 1
 Jordan : Mat. xix.

2 And great multitudes followed him, and the people 2
 resort unto him again, and he healed them there, and, as Mark x.
 he was wont, he taught them again. 1

3 The Pharisees also came unto him, tempting him, Mat. xix.
 and saying unto him, Is it lawful for a man to put away 3
 his wife for every cause ?

4 And he answered and said unto them, Have ye not 4
 read, that he which made *them* at the beginning made
 them male and female ?

5 And said, For this cause shall a man leave father 5
 and mother, and shall cleave to his wife, and they twain
 shall be one flesh.

6 Wherefore they are no more twain, but one flesh. 6
 What therefore God hath joined together, let no man
 put asunder.

7 They say unto him, Why did Moses then command 7
 to give a writing of divorcement, and to put her away ?

8 And he answered and said unto them, What did Mark x.
 Moses command you ? 3

9 And they said, Moses suffered to write a bill of di- 4
 vorcement, and to put her away. Mat. xix.

10 He saith unto them, Moses because of the hardness 8
 of

of your hearts suffered you to put away your wives, but D.A.
from the beginning it was not so.

9 11 And I say unto you, Whosoever shall put away his
wife, except *it be* for fornication, and shall marry an-
other, committeth adultery: and whoso marrieth her
which is put away, doth commit adultery.

Mark x. 12 And in the house his disciples asked him again of
10 the same matter.

11 13 And he saith unto them, Whosoever shall put
away his wife, and marry another, committeth adultery
against her.

12 14 And if a woman shall put away her husband, and be
married to another, she committeth adultery.

Mat. xix. 15 His disciples say unto him, If the case of the man
10 be so with *his* wife, it is not good to marry.

11 16 But he said unto them, All men cannot receive
this saying, *save they* to whom it is given.

12 17 For there are some eunuchs, which were so born
from *their* mother's womb: and there are some eunuchs,
which were made eunuchs of men: and there be eunuchs,
which have made themselves eunuchs for the kingdom of
heaven's sake. He that is able to receive *it*, let him re-
ceive *it*.

13 18 Then were there brought unto him little children,
Lu. xviii. that he should put *his* hands on them, and pray: but
15 when his disciples saw *it*, they rebuked those that brought

Mar. x. 13 *them*.

14 19 But when Jesus saw *it*, he was much displeased, and
Lu. xviii. called them unto him, and said unto them, Suffer the
16 little children to come unto me, and forbid them not;

Mar. x. 14 for of such is the kingdom of God.

15 20 Verily, I say unto you, whosoever shall not re-
ceive the kingdom of God as a little child, he shall not
enter therein.

16 21 And he took them up in his arms, put his
Mat. xix. hands upon them, and blessed them, and departed
15 thence.

Mar. x. 17 22 And when he was gone forth into the way, behold,
Mat. xix. 16 a certain ruler came running, and kneeled to him, and
Luk. xviii. 18 asked him, Good master, what shall I do that I may in-
Mark x. 17 herit eternal life?

18 23 And Jesus said unto him, Why callest thou me
good?

- A.D. good ? *there is* none good, but one, *that is*, God : but Mat. xix.
 33. if thou wilt enter into life, keep the commandments. 17
- 24 He saith unto him, Which ? Jesus said, Do not 18
 commit adultery ; Do not kill ; Do not steal ; Do not Mark x.
 bear false witness ; Defraud not ; 19
- 25 Honour thy father and *thy* mother ; and, Thou Mat. xix.
 shalt love thy neighbour as thyself. 19
- 26 The young man saith unto him, All these things 20
 have I kept from my youth up : What lack I yet ?
- 27 Now when Jesus heard these things, beholding Lu. xviii.
 him, *he* loved him, and said unto him, Yet lackest thou 22
 one thing ; if thou wilt be perfect, go thy way, sell Mar. x. 21
 whatsoever thou hast, and give to the poor, and thou Mat. xix.
 shalt have treasure in heaven ; and come, take up the 21
 cross, and follow me. Mar. x. 21
- 28 But when the young man heard that saying, he Mat. xix. 22
 was very sorrowful, and went away grieved, for he was Lu. xviii. 23
 very rich, *and* had great possessions. Mark x. 22
- 29 And when Jesus saw that he was very sorrowful, Lu. xviii. 24
 he looked round about, and saith unto his disciples, Ve- Mark x. 23
 rily, I say unto you, that a rich man shall hardly enter Mat. xix. 23
 into the kingdom of heaven.
- 30 And the disciples were astonished at his words. But Mark x.
 Jesus answereth again, and saith unto them, Children, 24
 how hard is it for them that trust in riches, to enter into
 the kingdom of God.
- 31 And again I say unto you, It is easier for a camel Mat. xix.
 to go through the eye of a needle, than for a rich man to 24
 enter into the kingdom of God.
- 32 When his disciples heard *it* they were exceedingly 25
 amazed, *and* astonished out of measure, saying among Mar. x.
 themselves, Who then can be saved ? 26
- 33 And Jesus looking upon them, saith, With men 27
it is impossible, but not with God : for the things which Lu. xviii.
 are impossible with men are possible with God : for with 27
 God all things are possible. Mar. x. 27
- 34 Then answered Peter, and said unto him, Behold, Mat. xix.
 we have forsaken all, and followed thee ; what shall we 27
 have therefore ?
- 35 And Jesus said unto them, Verily, I say unto you, 28
 that ye which have followed me in the regeneration, when
 the Son of man shall sit in the throne of his glory, ye shall
 also

also sit upon twelve thrones, judging the twelve tribes of A.D. Israel.

33.

29 36 And there is no man, that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's,

Lu. xviii. 37 Who shall not receive manifold more in this present time, houses, and brethren, and sisters, and mothers,

Mark x. 30 and children, and lands, with persecutions; and in the world to come eternal life.

31 38 But many *that are* first shall be last: and the last first.

Mat. xx. 39 For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard.

2 40 And when he had agreed with the labourers for a penny a day, he sent them into his vineyard.

3 41 And he went out about the third hour, and saw others standing idle in the market-place,

4 42 And said unto them, Go ye also into the vineyard, and whatever is right I will give you. And they went their way.

5 43 Again he went out about the sixth and ninth hour, and did likewise.

6 44 And about the eleventh hour he went out, and found others standing idle, and said unto them, Why stand ye here all the day idle?

7 45 They say unto him, Because no man hath hired us. He said unto them, Go ye also into the vineyard, and whatsoever is right *that* shall ye receive.

8 46 So when even was come the lord of the vineyard said unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 47 And when they came that *were hired* about the eleventh hour they received every man a penny.

10 48 But when the first came they supposed that they should have received more, and they likewise received every man a penny.

11 49 And when they had received *it* they murmured against the good man of the house,

12 50 Saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day.

A.D. 51 But he answered one of them, and said, Friend, I 13
 33. do thee no wrong: didst thou not agree with me for a penny?

52 Take *that* thine is, and go thy way: I will give 14
 unto this last even as unto thee.

53 Is it not lawful for me to do what I will with mine 15
 own? Is thine eye evil, because I am good?

54 So the last shall be first, and the first last: for many 16
 be called, but few chosen.

ANNOTATIONS.

Ver. 1. *When Jesus had finished these sayings.*] The Sayings that St. Matthew here speaketh of were finished a long while ago, viz. in Chap. vii. of Book III. But because he setteth down nothing betwixt that Time and this last Journey into *Judea*, therefore he thus joineth their Stories together. The Time and Actions that he hath omitted we have seen how St. Luke and St. John have supplied. *Lightfoot.*

3 *Tempting him, — Is it lawful.*] Herein lay the Snare of this Question: If he should say it *was* lawful, he must contradict his own Doctrine in his Sermon on the Mount; and if he should say it *was not*, he must seem to deny the Law of *Moses*. *Clarke.*

9 *Moses suffered to write a bill, &c.*] *Moses* at the same time gave a Law to put an adulterous Wife to Death, and a Law to divorce her; (see *Deut.* xxii. 22. and *Deut.* xxiv. 1.) in the former shewing the Defect of the Fact, in the latter permitting to mitigate of the Rigour of that Law, and as our Saviour here interprets it, to prevent those cruel Effects that their Hardness of Heart might have produced, had there been no Mitigation. This is Dr. *Lightfoot's* Opinion, but the Generality of Commentators think that *some Matter of Uncleanness* in *Deut.* xxiv. 1. cannot signify Fornication, or Adultery, because for these Things she was by the Law to die by *Stoning*, if she committed Fornication before her Marriage was compleated, *Deut.* xxii. 24. by *Strangling* say the *Jews*, in Case of Adultery, *Ver.* 22. See *Whitby, Dio.*

11 *Except it be for fornication.*] By Fornication here, says Doctor *Whitby*, all Commentators I have met with do understand Adultery, or the Defiling of the Marriage-bed: I incline rather to take the Word in its proper Sense, for Fornication committed before Matrimony, and sound after Cohabitation; *First*, Because *Christ*, speaking of this Divorce here and elsewhere,

where, doth never use the Word *μοιχεία*, which signifies *A.D.*
Adultery, but always *εὐνομία*, *Matth. v. 32.* which Word both
 among *Jews* and *Gentiles* doth properly import the Sin of un- 33.
 married Persons lying with one another, and so being made one
 Body, *1 Cor. vi. 16.* It is not therefore likely, that *Christ* re-
 ceded from the known and common Acceptation of the Word.
 And, *secondly*, By this Interpretation the Law of Marriage is by
Christ reduced to its primitive Institution, that Conjunction with
 another makes them both one Flesh; and so the Woman who
 had thus transgressed was to be dismissed, because she before
 was one Flesh with another, and therefore could not be so with
 the Man to whom she afterwards did marry.

16 *All men cannot receive this saying.*] *i. e.* All Men have
 not Continence to abstain wholly, and so live chastly without
 17 marrying, but only some few. And those few come to have
 this Power by one of these three Ways, either by the Happi-
 nesses of their natural Temper and Constitution; or by Violence,
 and an unnatural maiming of the Body; or by a voluntary Re-
 solution of subduing their natural Inclinations that they may at-
 tend the Business of Religion with fewer Incumbrances, and
 greater Freedom from secular Affairs. The first of these Ways
 is not at all in a Man's own Power, but merely the Gift of God:
 The second is unwarrantable and unlawful: The third is rare,
 and of great Difficulty; and they who know their own Strength,
 may, if they please, endeavour to attain to this Excellency.
Clarke.

18 — *They brought unto him little children.*] Whose Children
 were these that were brought to *Christ*? Not Unbelievers
 doubtless, but the Children of some that professed *Christ*: Why
 did they bring them? Not to be healed of any Disease doubt-
 less, for then the Disciples would not have been angry at their
 coming: For why at theirs more than at all others that had
 come for that End? Their bringing therefore must needs be
 concluded to be in the Name of *Disciples*, and that *Christ* would
 so receive them and bless them: And so he doth, and asserteth
 them for *Disciples*, and to whom the Kingdom of Heaven be-
 longed; taking the Kingdom of Heaven in the common Accepta-
 tion of the Gospel. *Lightfoot.*

23 — *Behold, a certain ruler came running.*] We have
 here an eminent Instance of the Deceitfulness of the Love of
 the World. The young Man had kept all the Commandments
 from his Youth, and therefore one would think was well pre-
 pared to receive our Saviour's Doctrine; yet when he had him,
Go thy Way, sell whatsoever thou hast, &c. Ver. 27. 'Tis said,
He was sad at that Saying, and went away grieved, for he was
very rich. 'Tis not said, either that he was covetous on the one
 hand,

A. D. hand, or prodigal on the other; much less that he spent his Substance in Revelling and Drunkenness: But here was his Fault, his Heart was set upon his great Possessions, and he could not persuade himself to part with them; though upon the Prospect of an extraordinary Reward. So unfit is a Mind deeply immersed in the Love of this present World for the Reception of the Truth and Severity of the Gospel; and so difficult for those who have a large Share of the good Things of this World not to be thus immersed in the Love of it. (See Book III. Chap. xv. Ver. 19. N.) And this I take to be the Meaning of those severe Sayings of our Saviour in Ver. 31. and 33. *A rich Man shall hardly enter, &c. It is easier for a Camel, &c.* At which when his Disciples, taking his Words in too strict a Sense, were astonished above Measure, he answered again, and said unto them, *Children, how hard is it for them that trust in Riches to enter into the Kingdom of God.* He does not say that it is absolutely impossible for a rich Man to enter into the Kingdom of Heaven: But, because 'tis certain that they who put their Trust in Riches never shall; and, because 'tis exceeding hard for them that have Riches not to put their Trust in them, therefore he says, *How hardly shall they that have Riches enter into the Kingdom of God.* Riches and constant Prosperity are so great a Temptation, that with Men, i. e. humanly speaking, it is not possible for one who enjoys these Things to be a good Christian; though with God, i. e. with the Grace of God, to which all Things are possible, this Temptation may not only be overcome, but those Riches which are to most Men an Occasion of falling, may become the Matter of a more extraordinary Virtue, and the Occasion of a Man's doing much more good in this World, and obtaining a much greater Degree of Happiness in the next. Our Lord therefore does not say that a rich Man cannot possibly be saved, or that any Man shall be miserable in the other World for no other Reason than because he has been happy in this; but only that Riches are exceeding apt to lull Men into that Trust in and Love of the World, which is inconsistent with that Disposition of Mind and Soul which the Christian Religion requires of those who expect their Portion in another Life.

Clark on Repentance.

24. *Why callest thou me good?]* As if our Lord had said, thou givest me a Title which is never given to your most renowned Rabbins, and which agrees to God alone: Dost thou therefore think there is any thing in me more than human, or that the Father dwelleth in me? This thou oughtest to believe if thou conceivest this Title truly doth belong to me, seeing there is but one that is good, that is God. *Whitby.*

— *Keep the commandments.*] Our Lord mentions the Com-
mandments as if he spake of the whole Law, yet he instanceth
only in the second Table. The Demeanour of Men towards
the second Table is a sure Trial how they stand to the first,
Lightfoot.

25 *Defraud not.*] Doctor Hammond here saith, that the
tenth Commandment is rendered by the *Seventy*, and by St.
Paul, Rom. vii. 7. *Thou shalt not covet*; by Christ here, *Thou
shalt not defraud*; and Matth. xix. 19. *Thou shalt love thy Neigh-
bour as thyself*: Whence he concludes that the Commandment
contains the Importance of all these Phrases; obliging us to rest
satisfied with that Lot God hath afforded us, and so to desire
the Good of others as well as of ourselves, as not to desire, or
endeavour to gain any thing to ourselves by the Loss or Dimi-
nution of another, but to think others as worthy to enjoy what
belongs to them as we are to enjoy what belongs to us. See
likewise *Whitby.*

28 *If thou wilt be perfect, &c.*] It does not appear but the
young Man might have done well if he had gone away satisfied
with Christ's first Answer: So that our Saviour does not seem
to have bidden him to sell his Estate as a Thing absolutely ne-
cessary to his being a good Man, but only as a Thing necessary
at that Time to his being a Preacher of the Gospel; and that he
might reprove his Confidence; and that he might have an Oc-
casion to represent to his Disciples the great Danger and Mis-
chief of the Love of Riches. *Clarke.*

36 *Verily, I say unto you, that ye which have followed me is
the regeneration, when the, &c.*] This Verse may be pointed
thus, *Verily, I say unto you, that ye which have followed me, is
the Regeneration when the Son of Man shall sit, &c.* In the Re-
generation, that is, in the Resurrection. Thus our Lord is
styled the First born from the Dead, (see B. IV. Ch. xv. Ver. 26.
Note) because the Resurrection is accounted a *παλιγενσία*, a
Kind of new Nativity. *Knatchbull.*

38 — *Receive manifold more in this present time.*] i. e. There
is no one who has forsaken any earthly Possession or Friends for
my sake and the Profession of true Religion, who shall not even
in the midst of the greatest Persecutions have such Comfort and
Satisfaction in his own Mind, such Love and Assistance from all
good Men, and such Peace and Joy by the continual Influence
of the Spirit of God, as will even in this present Life be a hun-
dred times better to him than all the Things he is forced to part
with; and moreover in the World to come he shall inherit
eternal Life. *Clarke.*

A.D. 40 *For the kingdom of heaven is like unto a man that is a*
 31. *householder.*] The Import of this Parable seems to be this, that
 the *Jews*, who were first called to be God's People, and to
 whom the Gospel was first preached, and the Blessings of the
Messiah first offered, shall be for their Unbelief rejected from
 being God's People, and so shall be the last in God's Esteem,
 and shall be only made Partakers of these Blessings at the last;
 but the *Gentiles*, who therefore came not in before because they
 were not called before, shall accept the gracious Offer, and so
 become God's Church and People, and be preferred before the
Jews, and first partake of the Blessings of the Gospel: So that
 they who gloried in the Title of being the First born of God,
 and those who had served him so long, and therefore murmured
 that the *Gentiles* should be admitted to the same Privileges and
 Favour with them, and that without Circumcision or Obedience
 to the Law of *Moses*, and did on that Account reject the Gospel,
 shall themselves be rejected, and put last; for, though many of
 them are called, both in *Judea* and throughout their Disper-
 sions, yet few of them do or will accept of that Call, or em-
 brace the *Christian Faith*. See Book III. Chap. xiii. Ver. 8. N.
Whitby.

41 *For a penny a day.*] It confounds our Conception of this
 Value of Prices, that we call the *Roman Denarius* a Penny, as
 if it were but the same Value as a Penny *English*. It was a
 Drachm, Value seven Pence Half-penny, a Price whereby in
 cheap Countries a Man might live well for a Day. *Wall.*

54 *Is thine eye evil.*] i. e. Covetous, because I am good,
 i. e. liberal, or bounteous. *Whitby, Hammond.*

55 *Many be called, but few chosen.*] The Called here are
 those who were called by *Christ* and his Apostles to the Mar-
 riage-Feast or Supper of the Gospel offered to them with all its
 Benefits, and yet slighted and refused by them; (see Book III.
 Chap. xiii. Ver. 31.) the Chosen those among the *Jews* who
 embraced this Call. *Whitby.*

C H A P IV.

MATTH. xx. ver. 17. *to the end.* MARK x. ver. 32. *to the end.* LUKE xviii. ver. 31. *to the end; and Chapter xix. to ver. 29.*

Jesus on his Way to Jerusalem foretels his own Death, with all the dismal Circumstances preparatory to it, ver. 1. Reproves his Disciples ambitious and worldly Thoughts, ver. 6. Gives Sight to two blind Men, ver. 15. The Conversion of Zaccheus, ver. 26. The Parable of the King going into a far Country, ver. 35. Grace increased by Improvement, ver. 40.

Mark x.

32

Matt.xx.

17

Lu.xviii.

31

Matt.xx.

18

Mar.x.

34

Lu.xviii.

34

Matt.xx.

20

Mar.x.

35

Matt.xx.

21

22

AND they were in the way going up to Jerusalem; and Jesus went before them, and they were amazed, and as they followed they were afraid. And he took again the twelve disciples apart in the way, and began to tell them what things should happen unto him,

2 Saying, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man, shall be accomplished.

3 For he shall be betrayed unto the chief-priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles;

4 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again.

5 And they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken.

6 Then came to him the mother of James and John, the sons of Zebedee, worshipping him, and desiring a certain thing of him.

7 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom.

8 But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and

A. D. and to be baptized with the baptism that I am baptized
 33. with? They say unto him, We are able.

9 And he saith unto them, Ye shall drink indeed of 23
 my cup, and be baptized with the baptism that I am
 baptized with: but to sit on my right hand, and on my
 left, is not mine to give, but *it shall be given to them* for
 whom it is prepared of my Father.

10 And when the ten heard *it*, they were moved with 24
 indignation against the two brethren.

11 But Jesus called them unto him, and said, Ye 25
 know that the princes of the Gentiles exercise dominion
 over them, and they that are great exercise authority up-
 on them.

12 But it shall not be so among you: but whosoever 26
 will be great among you, let him be your minister.

13 And whosoever will be chief among you, let him 27
 be your servant.

14 Even as the Son of man came not to be ministered 28
 unto, but to minister, and to give his life a ransom for
 many.

15 And they came to Jericho: and as he went out of Mark x.
 Jericho, and was nigh unto Jericho, with his disciples 46
 and a great number of people, blind Bartimeus, the son Lu. xviii.
 of Timeus, sat by the way-side begging. 35

16 And hearing the multitude pass by, he asked what 36
 it meant:

17 And they told him that Jesus of Nazareth pas- 37
 seth by.

18 And he cried, saying, Jesus, thou Son of David, 38
 have mercy on me.

19 And they which went before rebuked him that he 39
 should hold his peace: but he cried so much the more,
 Thou Son of David have mercy on me.

20 And Jesus stood still, and commanded him to be Mark x.
 called: and they call the blind man, saying unto him, Be 49
 of good comfort, rise, he calleth thee.

21 And he casting away his garment, rose, and came 50
 to Jesus.

22 And Jesus answered and said unto him, What wilt 51
 thou that I shall do unto thee? The blind man said unto
 him, Lord, that I might receive my sight.

Matt. xx. 326 *The FOUR GOSPELS* B. IV.

34 23 So Jesus had compassion on *him*, and touched *his* A. D.
 . xviii. 42 eyes, and said unto him, Go thy way, receive thy sight, 33.
 Mark x. 52 thy faith hath made thee whole.

52 24 And immediately he received his sight, and fol-
 Lu. xviii. lowed Jesus in the way, glorifying God: and all the
 43 people, when they saw *it*, gave praise unto God.

25 And *Jesus* entered and passed through Jericho.
 Lu. xix. 26 And behold, *there was* a man named Zaccheus,
 2 which was the chief among the publicans, and he was
 rich.

3 27 And he sought to see Jesus who he was, and could
 not for the press, because he was little of stature.

4 28 And he ran before, and climbed up into a sycamore-
 tree to see him, for he was to pass that way.

5 29 And when Jesus came to the place, he looked up,
 and saw him, and said unto him, Zaccheus, make haste,
 and come down; for to day I must abide at thy house.

6 30 And he made haste, and came down, and received
 him joyfully.

7 31 And when they saw *it* they all murmured, saying
 that he was gone to be guest with a man that is a sinner.

8 32 And Zaccheus stood; and said unto the Lord, Be-
 hold, Lord, the half of my goods I give to the poor:
 and if I have taken any thing from any man by false accu-
 sation, I restore *him* fourfold.

9 33 And Jesus said unto him, This day is salvation
 come to this house, forasmuch as he also is the son of
 Abraham.

10 34 For the Son of man is come to seek and to save
 that which was lost.

11 35 And as they heard these things, he added, and
 spake a parable, because he was nigh to Jerusalem, and
 because they thought that the kingdom of God should
 immediately appear.

12 36 He said therefore, A certain nobleman went into a
 far country to receive for himself a kingdom, and to re-
 turn.

13 37 And he called his servants, and delivered them ten
 pounds, and said unto them, Occupy till I come.

14 38 But his citizens hated him, and sent a message after
 him, saying, We will not have this man to reign over us.

15 39 And it came to pass, that when he was returned,
 having

A.D. having received the kingdom, then he commanded these
 33 servants to be called unto him to whom he had given the money, that he might know how much every man had gained by trading.

40 Then came the first, saying, Lord, thy pound 16 hath gained ten pounds.

41 And he said unto him, Well, thou good servant: 17 because thou hast been faithful in a very little, have thou authority over ten cities.

42 And the second came, saying, Lord, thy pound 18 hath gained five pounds.

43 And he said likewise to him, Be thou also over 19 five cities.

44 And another came, saying, Lord, behold, *here is* 20 thy pound which I have kept laid up in a napkin.

45 For I feared thee, because thou art an austere man: 21 thou takest up that thou laydest not down, and reapest that thou didst not sow.

46 And he saith unto him, Out of thine own mouth 22 will I judge thee, thou wicked servant. Thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow:

47 Wherefore then gavest not thou my money into 23 the bank, that at my coming I might have required mine own with usury?

48 And he said unto them that stood by, Take from 24 him the pound, and give it to him that hath ten pounds.

49 (And they said unto him, Lord, he hath ten 25 pounds.)

50 For I say unto you, that unto every one which 26 hath, shall be given: and from him that hath not, even that he hath shall be taken away from him.

51 But those mine enemies which would not that I 27 should reign over them, bring hither, and slay *them* before me.

52 And when he had thus spoken, he went before, 28 ascending up to Jerusalem.

ANNOTATIONS.

Ver. 1. *They were amazed—they were afraid.*] The Disciples seeing Jesus positively resolved to go to Jerusalem, began

to be exceeding apprehensive of the Danger to which they A.D. were likely to be exposed, and therefore followed him with 33. heavy Hearts, in great Fear and Amazement. *Clarke.*

3 *Deliver him to the Gentiles.] Viz. Pontius Pilate, the Roman Governor.*

5 *See B. III. Ch. vi. Ver. 15. Note.*

6 *Then came to him the mother of James and John, &c.]* Though our Lord in the last Words before had foretold his Sufferings and Death, yet the Sons of Zebedee, by their Mother, as their Mouth, desire to sit on his right Hand and on his left in his Kingdom. *To sit on his right Hand and on his left* is to have the most eminent Places of Dignity and Honour under him. Hence then 'tis manifest that the Disciples still erred in judging of the *Messias's* Kingdom, and supposed it to be a temporal one, according to the Notions of the rest of the Nations about it: What therefore our Saviour had spoken instantly before of his being scourged, crucified, killed, and rising again, they understood in some figurative Sense or other; but the Evangelists plainly tell us they understood it not in the Sense that he spake it. Possibly his naming these two *the Sons of Thunder* gave them some blind Encouragement to such a Request.

Christ foretels his own Death, and their suffering Martyrdom, under the Phrases of *drinking of a Cup* and *Baptism*.

The Word *Cup* signifies the Portion, whether of Good or Evil, which befalls Men in this World, *To drink of the Cup* here signifies to have a Measure of Afflictions, and to *drink of the same Cup* is to have the same Measure of Afflictions.

The other Title by which our Lord expresses the *Injuries* and *Death* which he and they were to suffer, is *Baptism*. The *Jewish* Baptisings or Dippings in their Purifications was a very sharp Piece of Religion, when in Frost and Snow, Wind and Weather, they must go over Head and Ears in cold Water; from which the Phrase was used to signify Death and the bitterest Sufferings. *Lightfoot, Whitby.*

10 *When the ten heard it they were moved with indignation.]* The Ten hearing of the ambitious Request of the two Brethren, and being as desirous, and in their own Opinion as worthy of the same Honour, were very angry with them. From the whole Matter then it is very evident, that none of the Twelve imagined *Christ* had promised the Supremacy to *Peter*, by those Words, *Thou art Peter*; for then neither would the two Sons of *Zebedee* have desired it, nor would the rest have contended for it afterwards. See *Chap. xv. Ver. 21. of this Book*; *Whitby*, and *B. III. Chap. v. Ver. 36.*

A.D. 12 *But whosoever will be great among you, &c.]* *Christ*
 33. speaks to his Apostles as to his Ministers, telling them that they
 ought to set all their chief Dignity and Honour not in com-
 manding, as it is in worldly Lordships, but in humbly and faith-
 fully serving for the Good and Salvation of Men, though not
 to their Wills and Desires. *Dio.*

14 *To give his life a ransom for many.]* It doth not hence
 follow that *Christ* died not for all; the Word *many* being in
 other Places used where all are certainly included. Thus,
 when it is said *Rem. v. 15. that through the Offence of one many*
died; this is equivalent to that of the same *Apostle*, that in *Adam*
all Men died, 1 Cor. xv. 22.

Note, that from these Words, *He gave himself a Ransom for*
many, it is evident that *Christ* suffered in our stead, and gave
 his Life instead of our Lives, obnoxious to Death, the Wages
 of Sin. See this Interpretation fully proved by Dr. *Whistly*.

15 *As he went out of Jericho.]* St. *Luke* says that this hap-
 pened at his coming thither, and not at his Departure: And
 St. *Matthew* speaks of two blind Men. But these seeming Dis-
 ferences may be reconciled by supposing that our Lord staid
 some Time in *Jericho*, going often out of the City and coming
 in again; and that at one Time being gone out and coming in
 again he met with two blind Men, whereof this *Bartimeus* was
 of most Note. *Dio.*

26 — *Chief among the publicans.]* The Employment of the
Chief of the Publicans was to receive of the Collectors the Tri-
 bute laid upon the *Jews* by the *Roman Emperor*, and return it
 into his Exchequer: And some of the richest of them, of which
Zaccheus was one, farmed it at a certain Rate, and then mise-
 rably squeezed and oppressed the People by undue Impositions,
 and upon the least Failure informed against them, and too often
 beyond what the Truth would bear, and then procured heavy
 Penalties to be laid upon them, of which no question they had
 a good Share themselves. By these vile Methods they made
 themselves exceeding odious, their Conversation was scandalous,
 and avoided as such. See *B. I. Ch. v. Ver. 27. Note.*

32 *And Zaccheus stood and said unto the Lord, &c.]* Lord, I
 confess the Sinsfulness of my past Life, and resolve for the future
 to enter upon a new Course. Wherein soever I can find that I
 have wronged or defrauded any one, or been tempted by Oc-
 casion of my Calling to extort from any one more than was my
 just Due, I will make him Restitution fourfold. See *Exod.*
xxii. 1. And because I have injured some to whom I shall
 have no Opportunity of making Restitution, I will immediately
 give one Half of what I have to the Poor. *Clarke.*

33 *This day is salvation come to this house* } So that with A. D. out Restitution, or a Purpose of it, he was till now in a State 33. of Damnation; or (as our Saviour calls it in the *next Verse*)
1st. Wall.

— *He also is the son of Abraham* } i. e. A Jew, though for his former ill Behaviour respected as a Heathen; and therefore is an Object of my Mercy as well as others, without breaking those Rules I have set of not offering that Mercy to the Gentiles, till the Jews have had the Offer and refused it. Bragg.

35 — *That the kingdom of God should immediately appear.* } Our Lord perceiving that they which believed on him expected that at his coming to Jerusalem he should declare himself to be the Messiah, and take upon him his Kingdom, which they weakly supposed was to consist in worldly Power and Dominion; he, to take off their Prejudices, and to rectify their Judgments, utters to them the following Parable, in which he tells them that the Nation of the Jews would not submit to him, but resist and oppose his Kingdom, which is of a spiritual Nature; and that all who would be his faithful Subjects must not expect immediate Glory and Greatness, but with Labour and Patience, and a diligent Improvement of themselves in all Virtues, wait for their Reward in God's due Time.

The Nobleman is *Christ*, the Journey is his Departure out of the World, the Kingdom is the celestial Glory into which he is gone until his Return to Judgment; his Servants are all Believers, especially and principally the Pastors of the Church; the Citizens are the Jews who have rejected him; the Pounds are the Gifts of his Spirit; the Occupation, or Traffick, is the Use of them, to the Glory of God and Salvation of his Neighbour.

Lastly observe, That as the dreadful Destruction of the unbelieving Jews was an Emblem of the last Judgment, so *Christ's* reckoning with them is a Representation of that Reckoning he will make with all Men at the *great Day*, for all the Talents they have respectively received; and with respect to that this Lord is said Chap. XII. of *this Book* to come *after a long Time.* Clarke, Dio, Whitby.

CHAP. V.

MATTH. xxi. *ver. 1. to ver. 18.* MARK xi.
ver. 1. to ver. 12. LUKE xix. *ver. 29. to the*
end. JOHN xi. *the three last Verses ; and Chap. xii.*
to ver. 20.

The Chief-Priests strict Orders to discover Jesus,
ver. 3. He is entertained at Bethany, where
Mary washes his Feet, ver. 4. Judas's Covetous-
ness reprov'd, ver. 7. The extreme Malice and
Iniquity of the Jews, ver. 13. Jesus's solemn En-
trance into Jerusalem, ver. 15. Foretels its De-
struction, ver. 35. Driveth the Traders out of
the Temple, ver. 41. Children make Acclamations
to Jesus, ver. 44.

John xi.

1 **AND** the Jews passover was nigh at hand : and many 55
 went out of the country up to Jerusalem be-
 fore the passover to purify themselves.

2 Then sought they for Jesus, and spake among them- 56
 selves as they stood in the temple, What think ye, that he
 will not come to the feast ?

3 Now both the chief-priests and Pharisees had given 57
 a commandment, that if any man knew where he were,
 he should shew it, that they might take him.

4 Then Jesus six days before the passover came to Be- John xii,
 thany, where Lazarus was which had been dead, whom
 he raised from the dead.

5 There they made him a supper, and Martha served : 2
 but Lazarus was one of them that sat at the table with
 him.

6 Then took Mary a pound of ointment of spikenard, 3
 very costly, and anointed the feet of Jesus, and wiped his
 feet with her hair : and the house was filled with the
 odour of the ointment.

7 Then saith one of his disciples, Judas Iscariot, Si- 4
 mon's son, which should betray him,

8 Why was not this ointment sold for three hundred 5
 pence, and given to the poor ?

9 This

- 6 9 This he said, not that he cared for the poor ; but because he was a thief, and had the bag, and bare what was put therein.
- 7 10 Then said Jesus, Let her alone : against the day of my burying hath she kept this.
- 8 11 For the poor always ye have with you, but me ye have not always.
- 9 12 Much people of the Jews therefore knew that he was there : and they came not for Jesus sake only, but that they might see Lazarus also, whom he had raised from the dead,
- 10 13 But the chief-priests consulted, that they might put Lazarus also to death ?
- 11 14 Because that by reason of him many of the Jews went away, and believed on Jesus.
- Luke xix. 29 15 And it came to pass on the next day, when they
John xii. 12 drew nigh to Jerusalem, and were come to Bethphage
Matth. xxi. 1 and Bethany at the mount of olives, he sendeth forth two
Mark xi. 1 of his disciples,
- 2 16 And saith unto them, Go your way into the village over against you ; and as soon as ye be entered into it ye shall find an ass tied, and a colt with her, whereon never man sat : loose them and bring them unto me.
- Matt. xxi. 2
- Luke xix. 31 17 And if any man shall ask you, Why do ye loose
Matt. xxi. 3 them ? thus shall ye say unto him, Because the Lord hath need of them ; and straightway he will send them.
- 4 18 All this was done, that it might be fulfilled which was spoken by the prophet, saying,
- 5 19 Tell ye the daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass.
- 6 20 And the disciples went their way, and found, even
Luke xix. 32 as he had said unto them, the colt tied by the door with-
Mark xi. 4 out, in a place where two ways meet : and they loose him.
- Luke xix. 33 21 And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt ?
- Mark xi. 6 22 And they said unto them even as Jesus had com-
Luke xix. 34 manded, the Lord hath need of him, and they let them go.
- Matt. xxi. 7 23 And they brought the ass and the colt to Jesus, and cast

cast their garments on the colt, and they set Jesus thereon.

35

24 And a very great multitude that were come to the feast, when they heard that Jesus was coming to Jerusalem,

Mat. xxi.

8

Jo. xii. 12

25 Took branches of palm-trees, and went forth to meet him: and many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way.

12

Mar. xi.

8

26 And when he was come nigh, even now at the descent of the mount of olives, the whole multitude of the disciples that went before, and that followed, began to rejoice and praise God with a loud voice for all the mighty works that they had seen;

Luk. xix.

37

Mat. xxi.

9

Mat. xxi.

27 Saying, Hosanna to the Son of David: Blessed be the king that cometh in the name of the Lord: peace in heaven, and glory in the highest.

9

Luk. xix.

38

28 Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

Mar. xi.

10

29 These things understood not his disciples at the first: but when Jesus was glorified then remembered they that these things were written of him, and that they had done these things unto him.

John xii.

16

30 The people therefore that was with him when he called Lazarus out of the grave, and raised him from the dead, bare record.

17

31 For this cause the people also met him, for that they heard that he had done this miracle,

18

32 The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

19

33 And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

Luk. xix.

39

34 And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out.

40

35 And when he was come near, he beheld the city, and wept over it,

41

36 Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

42

- 43 37 For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side,
- 44 38 And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another: because thou knowest not the time of thy visitation.
- Mat. xxi. 39 And when he was come into Jerusalem, all the city
10 was moved, saying, Who is this?
11 40 And the multitude said, This is Jesus, the prophet of Galilee.
- 12 41 And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves,
- 13 42 And said unto them, It is written, my house shall be called the house of prayer, but ye have made it a den of thieves.
- 14 43 And the blind and the lame came to him in the temple, and he healed them.
- 15 44 And when the chief-priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,
- 16 45 And said unto him, Hearst thou what these say? And Jesus saith unto them, Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?
- Mark xi. 46 And when he had looked round about upon all
11 things, and now the even-tide was come, he went out unto Bethany with the twelve.
- Luk. xix. 47 And he taught daily in the temple. But the chief-
47 priests, and the Scribes, and the chief of the people, sought to destroy him,
48 48 And could not find what they might do: for all the people were very attentive to him.

ANNOTATIONS.

Ver. 1. *To purify themselves.*] They who had committed
Sins which were to be expiated by Sacrifices, were not obliged

D. A. to travel instantly to *Jerusalem* to offer them, but might defer
 33. the Oblation to the next Feast, at which they were obliged to
 be present: And they who entered on the Vow of *Nazarites*
 did usually contrive it so as that it might conclude at one of
 those Feasts: and therefore they are said to come to *Jerusalem*
 before the Feast, to *purify themselves*. *Whitby*

4 *Came to Bethany*] Though there was a Proclamation out
 against *Jesus* for his Life, (see *Ver* 3.) yet cometh he for *Jeru-*
salem, and *Lazarus* at *Bethany* is not afraid to entertain him.
 He may well venture his Life for him, who had received it
 from him. It was their Sabbath Day at Night when he had
 this Supper, a Time that they used to have extraordinary Cheer.
Lightfoot.

9 *Had the bag*] With the common Money that was given
Christ and his Disciples for their ordinary Occasions, and for to
 bestow Alms upon other Men. *Dio.*

10 *Let her alone, &c*] *i. e.* Do not disturb the Woman:
 For 'tis a very commendable Thing in her, that she hath testi-
 fied her Respect in this Manner, and paid this last Honour to
 me before my Death. Which because it is now very near,
 there is also another good Thing, that you are not aware of, in
 what this Woman has now done for me: She has anointed my
 Body before-hand against the Burial; and has been directed by
 Providence to spend that Ointment on me *yet alive*, which *she*
 should have desired, and *you* would easily have allowed her, to
 have embalmed me with when *dead*. *Clarke.*

15 *On the next Day*] *Viz.* On the tenth of *Nisan*: So that
 our Lord, as he went up at this Time, in the Evidence and
 Accomplishment of that Prophecy, *Zach. ix. 9.* so he also went
 up in the Equity and answering of that Type, of taking up the
Paschal Lamb on the tenth Day; *Exod. xii. 3.* for this was on
 that very Day; and *the Lamb of God* doth go in, as giving
 himself for the great *Paschal*. *Whitby, Lightfoot.*

16 *Ye shall find an ass tied, &c*] Observe here a wonderful
 Instance of *Christ's* Prescience in the minutest Matters, *viz.*
First, You shall find a Colt. *Secondly*, On which no Man ever
 sat. *Thirdly*, Bound with his Mother. *Fourthly*, In a Place
 where two Ways meet. *Fifthly*, As you enter into a Village.
Sixthly, The Owners of which shall at first seem unwilling that
 you should unbind him. *Seventhly*, But when they hear the
 Lord hath need of him, they will let him go. *Whitby.*

25 *Took branches of palm trees, &c*] Here observe, that
 this Strewing of Cloaths, Flowers, and Branches in the Way,
 were Ceremonies used towards great Men, and especially to
Kings and *Emperors*. *Secondly*, It is very observable that our
 Lord is entertained with the Solemnity of the Feast of *Tabernacles*:
 (see

(see B. III. Ch. p. viii. Ver. 64. N.) For carrying of Palm-Branches, and crying, *Hosanna*, i. e. *Save, I beseech you*, was never used but at that Feast, by which was noted or prefigured God's pitching his Tabernacle in our Flesh: And this Ceremony thus largely used to *Christ*, with all the Solemnities of *strewn Garments*, &c. is a Token of the People's acknowledging him to be the *Messias*, the *Shiloh*, whom they expected, who is therefore expressed by *He that cometh*, (Ver. 27) that is, he that was thus solemnly sent and anointed by God. And the Addition in the next Verse, of *Hosanna in the Highest*, will be best understood by comparing it, first with Ps. cxlviii. 1. where *in the Highest* signifies poetically in the Heavens, immediately precedent; and then with Ver. 27. taken from St. Luke, where it is, *Peace in Heaven, and Glory in the Highest*, i. e. Glory and Praise to him in Heaven, who had used this Means of reconciling Heaven with us, that is, God in Heaven to us Sinners upon Earth. *Whitby, Lightfoot, Hammond.*

29 Understood not, &c.] See B. III. Ch. vi. Ver. 15. N.

30 Bare record] *Viz.* That he had called *Lazarus* out of the Grave, and raised him from the Dead. *Wall.*

34 — *The stones would immediately cry out.*] i. e. My Person, my Doctrine, my Power, and mine Actions are now so evident, that it is not possible to conceal them any longer; so that if these Followers of mine should hold their peace, God would even work a Miracle to raise up others to glorify his Name, rather than Silence should be kept at so extraordinary a Season as this. *Dio, Clarke.*

35 *Wept over it*] Out of profound Charity and deep Commiseration of the Evils coming upon that once happy and beloved, but now most miserable and accursed City. *Whitby, Clarke.*

37 — *Cast a trench about thee, and compass thee round*] How exactly this was done we learn from *Josephus*, saying, that when *Vespasian* besieged *Jerusalem* his Army compassed the City round about, and kept them in on every Side; and though 'twas judged a great and impracticable Work to compass the whole City with a Wall, yet *Titus* animating the Soldiers to attempt it, they in three Days built a Wall of thirty-nine Furlongs, having thirteen Castles in it, and so cut off all Hopes that any of the Jews within the City should escape, *Whitby.*

38 *And shall lay thee even with the ground.*] How this also was exactly done *Josephus* teacheth, by saying, that *Titus* having commanded the Soldiers to dig up the City, this was so fully done by levelling the whole Compass of it except three Towers, that they who came to see it were persuaded it never could be built again. *Whitby.*

41 — *Cast*

A.D. 41 — *Cast out all them that sold and bought in the temple* }
 33. *Viz.* In the third or *Gentiles Court*, which was the outmost of the Temple. For the Temple in our Saviour's Time had three Courts, each surrounding one another. *First*, the inmost or *Priest's Court*, wherein stood the Temple, and the Altar of Burnt offering: Into this none but the Priests and *Levites* came. *Secondly*, the middle or *great Court*, which surrounded that of the Priests; whereinto the *Jews* of all Sorts and circumcised Profelytes came to worship. Without this was a third Court for the *Gentiles*, which surrounded the *Israelites Court*, as that did the Court of the Priests. The two first they counted sacred, calling them τὸ Ἅγιον, *the Holy*; into which therefore none might enter but such as were circumcised and clean according to the Law. The third was without the sacred Limits, and so accounted prophane and common: Into this Court therefore the *Gentiles* were admitted, and had their Station, together with such of the *Jews* as were in their Uneleanness; further they might not go. By *Gentiles* here I mean such, who, though uncircumcised, yet worshipped the God of *Israel*, and were called *Profelytes of the Gate*.

In this Court the *Jews* made no Scruple of doing prophane and secular Acts, being in their Opinion no better than a common Place. And hence it came to pass that they permitted a Market of Oxen and Sheep, Doves and other Bartery, to be kept there for the Use of the Temple, and those who came thither to worship. See *Mede's Discourse* on Mark xi. 17.

41 *Overthrew the tables of the money changers,*] The *Money Changers* were those that dealt in returning Moneys, or in Bills of Exchange, and made Advantage and Gain by so doing; and they sat in the Temple, not only about the Payment of the *half Shikel* to the Sanctuary, *Exod. xxx. 13.* but chiefly for the Return of Money from remote Places, (this Payment being made even by the *Jews* in their several Dispersions) that so they who came to *Jerusalem* to worship, paying it to Merchants at home, might have it saved from Thieves, and without the Trouble of Carriage, at *Jerusalem*. *Hammond, Whitby.*

42 *A den of thieves.*] By *Thieves* here are meant those that by Merchandize make Gain of others, either by Exactions tending to the Loss and Damage of the People, or by giving *base Money* instead of good. *Hammond, Whitby.*

45 *Out of the mouths of babes and sucklings thou hast perfected praise.*] These Words are quoted out of *Psalms* viii. 2. and as there is no Doubt but that our Lord repeated this Place as it is in the *Hebrew* of the Psalm or in the *Syriack Dialect*, it ought to be translated here as it is there, *viz. Out of the Mouths of Babes and Sucklings thou hast ordained Strength, &c.* and the

Meaning of the Words is, that God ordained Man to be the A.D. Champion to conquer and subdue his Enemies.

33.

Out of the Mouth of Babes and Sucklings, that is, of Mankind, who spring from so weak and poor a Beginning as of Babes and Sucklings : Not that they should exercise this Strength he speaks of, *to quell the Enemy and the Avenger*, while they were Babes, but that this Power should be given to those whose Condition was to be such. And this is marvellous indeed, that God should advance so weak a Creature, and of so despicable a Beginning, to such a Power as to grapple with the Enemy, and overcome him. But, behold, there is yet something more admirable, namely, that this should not be done by the Strength of his Arm, but by the Breath and Power of his Mouth. *Out of the Mouth of Babes and Sucklings thou hast ordained Strength because of thine Enemies*, &c. What Enemies? *Thine*, says the Psalmist, and such too as are *Avengers*, the Enemies both of God and Mankind : And who are those, but Satan and his Angels? For when *Mankind* is the one Party, what can the other be but some Power that is not of Mankind?

To apply this to our blessed Saviour's Incarnation : The Devil, by Sin, brought Mankind under Thralldom, and became the Prince of this World, himself, with his Angels, being worshipped and served every where as Gods : To vanquish and exterminate this Enemy, and redeem the World from this miserable Thralldom, the Son of God took upon him, not the Nature of Angels, (which might have been the Enemy's Match) but the Nature of weak and despicable Man, that grows from a Babe and a Suckling.

It remains now to shew that when *Christ* cited this Place here, he alledged it for and according to this and no other Meaning. The Story runs thus : When the Chief-Priests and Scribes saw the wonderful Things that *Jesus* did, and those in the Temple crying, *Hosanna to the Son of David*, they were sore displeased, and said unto him, *Hearst thou what these say?* How they ascribe the Power of Salvation (which is God's Peculiar) to thee, who art a Son of Man? Is that solemn Acclamation of *Save now*, wherewith we are wont to glorify God, fit to be given to thee? Our Saviour answers, Yes : *For have ye not read*, says he, *Out of the Mouths of Babes and Sucklings thou hast ordained Strength?* 'Tis manifest, that the *Pharisees* found no Fault with the Speakers, but with the Thing spoken, which they thought too much for a Man ; and therefore our Saviour, when he alledged this Scripture, answered to that, and intended not to apologize for the Speakers.

By *Children* in the 44th Verse we are to understand not *Infants* but *Christ's* Disciples, or the Retinue which followed him.

For

A. D. For in all reason those who cried here *Hosanna* in the Temple were the same Company that brought him crying *Hosanna* all the Way thither: But these were the whole Multitude of Disciples, Ver. 26. See Mede's Discourse on Psalm viii. 2.

C H A P. VI.

MATTH. xxi. ver. 18, 19. MARK xi. ver. 12, to 20. JOHN xii. ver. 20. to 44.

Jesus curseth the Fig-tree, ver. 1. Casteth the Traders again out of the Temple, ver. 4. His Life sought for by the Chief-Priests, ver. 7. The Greeks desire to see him, ver. 8. He foretels the Spreading of the Gospel among the Gentiles after his Death, ver. 11. That Christians must suffer Afflictions and Persecutions, ver. 13. A Voice from Heaven, ver. 16. Jesus foretels his Death, ver. 20. His final Warning to the impenitent Jews, ver. 23. Returns to Bethany, ver. 24.

Mat. xxi.

1 NOW in the morning, as he returned into the city from Bethany, he was hungry. 18

Mar. xi. 12

2 And seeing a fig-tree afar off, having leaves, he came, if haply he might find any thing thereon: and when he came to it he found nothing but leaves; for the time of figs was not yet. 13

3 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard it. 14

4 And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; 15

5 And would not suffer that any man should carry any vessel through the temple. 16

6 And he taught, saying unto them, Is it not written, my house shall be called of all nations the house of prayer? but ye have made it a den of thieves. 17

7 And the Scribes and the chief-priests heard it, and sought how they might destroy him: for they feared him, 18

Z 2

because

- because all the people was astonished at his doctrine. A.D.
- 20 8 And there were certain Greeks among them that 33.
came up to worship at the feast.
- 21 9 The same came therefore to Philip, which was of
Bethsaida of Galilee, and desired him, saying, Sir, we
would see Jesus.
- 22 10 Philip cometh and telleth Andrew, and again An-
drew and Philip told Jesus.
- 23 11 And Jesus answered them, saying, The hour is
come that the Son of man should be glorified.
- 24 12 Verily, verily, I say unto you, except a corn of
wheat fall into the ground, and die, it abideth alone :
but if it die it bringeth forth much fruit.
- 25 13 He that loveth his life shall lose it : and he that
hateth his life in this world shall keep it unto life eternal.
- 26 14 If any man serve me, let him follow me : and
where I am, there shall also my servant be : if any man
serve me, him will my Father honour.
- 27 15 Now is my soul troubled : and what shall I say ?
Father, save me from this hour : but for this cause came
I unto this hour.
- 28 16 Father, glorify thy name. Then came there a
voice from heaven, *saying*, I have both glorified *it*, and
will glorify *it* again.
- 29 17 The people therefore that stood by, and heard *it*,
said that it thundred : others said, An angel spake to him.
- 30 18 Jesus answered and said, This voice came not be-
cause of me, but for your sakes.
- 31 19 Now is the judgment of this world : now shall the
prince of this world be cast out.
- 32 20 And I, if I be lifted up from the earth, will draw
all men unto me.
- 33 21 (This he said, signifying what death he should die.)
- 34 22 The people answered him, We have heard out of
the law, that Christ abideth for ever : and how sayest
thou, The Son of man must be lifted up ? Who is this Son
of man ?
- 35 23 Then Jesus said unto them, Yet a little while is
the light with you : walk while ye have the light, lest
darkness come upon you : for he that walketh in dark-
ness, knoweth not whither he goeth.
- 36 24 While ye have light, believe in the light, that ye
may

A. D. may be the children of light. These things spake Jesus, 19
 33. and when even was come he departed, and went out of John xii.
 the city, and did hide himself from them. 36

25 But though he had done so many miracles before 37
 them, yet they believed not on him :

26 That the saying of Esaias the prophet might be ful- 38
 filled, which he spake, Lord, who hath believed our re-
 port ? and to whom hath the arm of the Lord been re-
 vealed ?

27 Therefore they could not believe, because that 39
 Esaias said again,

28 He hath blinded their eyes, and hardened their 40
 heart ; that they should not see with *their* eyes, nor un-
 derstand with *their* heart, and be converted, and I should
 heal them.

29 These things said Esaias when he saw his glory, 41
 and spake of him.

30 Nevertheless, among the chief-rulers also many 42
 believed on him ; but because of the Pharisees they did
 not confess *him*, lest they should be put out of the syna-
 gogue.

31 For they loved the praise of men more than the 43
 praise of God.

ANNOTATIONS.

Ver. 2. *For the time of figs was not yet.*] 'Tis most pro-
 bable and natural to suppose that the Tree was barren, or at
 least failed that one Season ; or that it had none of the last Year's
 Fruit still upon it, as might possibly have been expected. By
 our Lord's cursing the Tree he signified to his Disciples *that*
Curse which should shortly fall upon the *Jews* for their making
 only outward Pretences of Religion without any real Holi-
 ness, like to bearing of Leaves without Fruit.—Here we beg
 Leave to observe, that, except this withering of the Fig-tree,
 and that of sending the Swine into the Lake, all the other Mi-
 racles were of the beneficent and merciful Kind ; so that to
 complain of two Miracles of severe Justice, if they were really
 such, against him, who, setting aside his absolute Power, has
 given us so many thousands of Goodness and Mercy, argues a
 Mind so extremely perverse and ungrateful as ought to make
 them fear, lest something worse should befall them. *Clarke,*
Univ. Hist.

4 — *Cast out them that sold, &c.*] By comparing the three A.D. Evangelists together 'tis evident that our Saviour cast the Traders out of the Temple *twice* in the Week before his Passion. The natural Series of St. *Matthew* and St. *Luke* inclines one to think that their Relations refer to the Day of the triumphal Entry : And this Supposition is strongly supported by St. *Mark's* mentioning his going into the Temple on that Day, and moreover by his telling us that *he looked round about upon all Things* before he went out of it that Evening. Which nice Observation fairly implies that he looked so particularly on the Traders as to discourage their ungodly Practice in that sacred Place. Again, St. *Matthew* relates the Story of our Lord's cursing the Fig-tree after his purging the Temple, St. *Mark* before ; which Inconsistency cannot be reconciled but by supposing that he had done it two Days together.

As to Mr. *Whiston's* Conjecture that our Lord drove the Traders the first Day out of the Court of the *Jews*, and the second out of the Court of the *Gentiles*, it is altogether groundless. For it cannot be supposed that they who had so great a Reverence for the *inner Temple*, as to make it Death for any *Gentile*, though a Profelyte of the Gate, to come into it, and who would not suffer any other Building, no not the Palace of *Agrippa* their King, to have any Prospect into it, lest it should be polluted with a prophane Look, would themselves bring Sheep and Oxen to dung it, and make it a Place of Buying and Selling, and Bartering. See *Whiston, Clarke, Whitby, Mede.*

6 *My house shall be called of all nations the house of prayer.*] Or rather, *My House shall be called a House of Prayer for or to all Nations.* This Text our Lord cites out of the Prophet *Isaiah*, to vindicate the *Gentiles* Oratory from Prophanation. He did not say, My Father's House is holy : For the *Jews* would soon have replied, that the *Gentiles* Court was without the sacred Limits : But, *It is written*, saith he, *my House shall be called a House of Prayer for all the Nations*, therefore the Place of Prayer for all Nations is Part of my Father's House ; if my Father's House, then holy, and not to be thus prophaned. For whatsoever is his, is holy ; relative Holiness being nothing else but the Peculiarity a Thing hath to God-ward. *Mede.*

8 *Certain Greeks.*] i. e. *Gentiles* who were Profelytes of the Gate, that is, who, having renounced Idolatry, worshipped the true God of *Israel*, yet were not circumcised, nor obliged to observe the Ceremonial Law, but only to keep the seven Precepts of *Noah*, viz. To cast off Idols : To worship the one true God : To commit no Murder : Not to be defiled with Fornication : To avoid Rapine, Theft, and Robbery : To be careful in administering Justice : And lastly, To abstain from eating Blood.

A.D. 33. Blood. These *Profelytes* were still accounted *Gentiles*, and so called because of their *Uncircumcision*, and were according to the Law *unclean*, and such as no *Jew* might converse with : They were not suffered to come into the *Courts of Israel*, but into the outward Court, called the *Court of the Gentiles*. *Collyer*. See the preceding Chapter, Ver. 41. N.

11 *That the Son of man should be glorified*] i. e. That he, who is contemned by the *Jews*, his own People, to whom he was first sent, should be glorified by the Faith of the *Gentiles*. But this will chiefly be after his Resurrection : For, says *Jesus*, 12 as a Grain of Corn before it is sown and dies, continues single and without any Increase, but after it is sown in the Earth and dies, produces much Fruit : So the Manifestation of my Glory, and the Spreading of my Doctrine in the World, shall after my Death be infinitely and incredibly great, in Comparison of what it now is. *Whitby, Clarke*.

13 *He that loveth his life shall lose it.*] The Connection is this : As you see that the Way by which I *myself* must attain to my Kingdom, is this of Suffering and Death ; so ye, and whoever intends to be my Disciples, must take Notice, that the Way by which ye *likewise* must attain eternal Life, is the same Way of Suffering, and bearing Affliction. *Whitby*.

As for the Meaning of the Words, see Book III. Chap. XIII. Ver. 39. N.

14 *Him will my Father glorify*] i. e. My Father, who exalts me to everlasting Glory, after I have been despised and rejected by the World, will likewise exalt all my faithful Servants to a Share in the same Glory, after they have been also despised and persecuted by the World. *Clarke*.

15 *Now is my soul troubled.*] That they might not say that he had no Dread of Death, or Sense of Pain, to render Suffering distasteful to him, and so it was not to be expected that they who were deeply affected with these Things should follow his Example, he here shews that he had the same natural Concern for these Things as others had, only he over-ruled it by a Desire to promote his Father's Glory. *Whitby*.

16 *I have both glorified it.*] By the Resurrection of *Lazarus*, and by all the other Miracles, which I have given in Testimony of thy Mission : And *I will glorify it again*, by thy Resurrection, and Exaltation to the right Hand of God, by the Mission of the *Holy Ghost* upon the *Apostles*, the Witnesses of thy Resurrection, and by giving thee a Name above every Name. *Whitby*.

19 *Now is the judgment of this world.*] i. e. Now shall they of the World be condemned who believe not in me. *Now shall the prince of this world be cast out* ; i. e. Now shall Satan

be dispossessed of that Dominion which he now exercises over A. D. the greatest Part of the World : And all Nations by the Preaching of the Gospel shall be instructed in the Knowledge of God and his Truth. *Whitby, Clarke.* 33.

20 See B. I. Ch. viii. Ver. 27. N.

22 *We have heard out of the law.*] *Viz.* Out of the holy Scriptures. See Dan. vii. 14. Ezek. xxxvii. 25. Is. ix. 7.

23 *Yet a little while is the light with you.*] Our Lord makes no Answer to their Question, but contents himself with reproving their affected Stupidity, and to threaten them that within a little Time his bodily Presence should be taken away from them, and withal all Light of Instruction and spiritual Direction which he hitherto had given them ; and therefore exhorts them to make Use of that short Time which he gave them to be converted and live. Now from our Lord's Exhortation to them, to *walk in the Light, that they may be the Children of the Light*, 'tis manifest *Christ* thought not God had then so blinded their Eyes that they could not see, or so deserted them that they could not walk in the Light ; for if so, he could not seriously have exhorted them to *walk in the Light*, much less to do it so that they might become the *Children of Light* : For all Exhortations to do that which was impossible for them to do, by reason of a judicial Act of God upon them, must be not only vain and delusory, but also contrary to the Will of God. *Dio, Whitby.*

26 *That the saying of Esaias, &c.*] The Meaning is, This Unbelief of theirs was foretold by the Prophets, which indeed was an Argument to prove what the Effect would be, through their own contumacious Wills, but no way a Cause of their Unbelief, or that which laid an Impossibility of believing on them. (See the preceding Note.) One blinded and hardened cannot believe : Not that he has a Will to believe and cannot ; but he never will have that Will, but sets himself against it. *Hammond, Wall.*

29 — *His glory.*] *Viz.* Of the Son of God, who in his own Person shewed himself to his Prophets, *Acts* vii. 35, 38. 1 *Pet.* i. 11. *Dio.*

A.D.

33.

C H A P. VII.

MATTH. xxi. ver. 20. to ver. 33. MARK xi.
ver. 20. to the end of the Chapter. LUKE xx.
ver. 1. to ver. 9. JOHN xii. ver. 44. to the end
of the Chapter.

Of the Disposition of Mind necessary to Prayer,
ver. 5. *Jesus confoundeth the Jews with a Question*
about John the Baptist, ver. 10. Shews by the
Similitude of two Sons that the Jews were worse
than the Gentiles, ver. 18. Jesus the Light
of the World; the Danger of rejecting him,
ver. 23.

- 1 **A**ND in the morning, as they passed by, they saw 20 Mark xi.
the fig-tree dried up from the roots. Mat. xxi.
- 2 And when the disciples saw it, they marvelled, say- 20
ing, How soon is the fig-tree withered away. Mark xi.
- 3 And Peter calling to remembrance, saith unto him, 21
Master, behold, the fig-tree, which thou cursedst, is
withered away.
- 4 And Jesus answering, saith unto them, Have faith 22
in God.
- 5 Verily, I say unto you, if ye have faith, and doubt Mat. xxi.
not, ye shall not only do this *which is done* to the fig- 21
tree, but also if ye shall say unto this mountain, Be thou
removed, and be thou cast into the sea, it shall be done.
- 6 For whosoever shall not doubt in his heart, but shall Mark xi.
believe that those things which he saith shall come to 23
pass, he shall have whatsoever he saith.
- 7 Therefore I say unto you, What things soever ye de- 24
fire when ye pray, believe that ye receive *them*, and ye
shall have *them*.
- 8 And when ye stand praying, forgive, if ye have 25
ought against any: that your Father also which is in
heaven may forgive you your trespasses.
- 9 But if you do not forgive, neither will your Father 26
which is in heaven, forgive your trespasses. Mat. xxi.
- 10 And when he was come into the temple, the chief- 23
priests

- 1 priests and the Scribes came upon him, with the elders, A. D. 33.
as he taught the people and preached the gospel ;
- 2 11 And spake unto him, saying, Tell us by what authority doest thou these things? or who is he who gave thee this authority?
- Mat. xxi. 12 And Jesus answered and said unto them, I also will
24 ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things?
- Mark xi. 13 The baptism of John, was it from heaven, or of
30 men? Answer me.
- 31 14 And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then did ye not believe him?
- Luke xx. 15 But and if we say, Of men; all the people will
6 stone us: for they be persuaded that John was a prophet.
- 7 16 And they answered, that they could not tell whence *it was*.
- 8 17 And Jesus said unto them, Neither tell I you by what authority I do these things.
- Mat. xxi. 18 But what think you? A certain man had two sons,
28 and he came to the first, and said, Son, go work to day in my vineyard.
- 29 19 He answered and said, I will not: but afterwards he repented, and went.
- 30 20 And he came to the second, and said likewise: And he answered and said, I *go*, Sir; and went not.
- 31 21 Whether of them twain did the will of his father? They say unto him, The first: Jesus saith unto them, Verily, I say unto you, that the publicans and harlots go into the kingdom of God before you.
- 32 22 For John came unto you in the way of righteousness, and ye believed him not: but the publicans and the harlots believed him. And ye, when ye had seen *it*, repented not afterwards, that ye might believe him.
- John xii. 23 Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me.
- 45 24 And he that seeth me, seeth him that sent me.
- 46 25 I am come a light into the world, that whosoever believeth on me, should not abide in darkness.
- 47 26 And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world.

- A. D. 27 He that rejecteth me, and receiveth not my words, 48
 33. hath one that judgeth him : the word that I have spoken
 the same shall judge him in the last day.
 28 For I have not spoken of myself ; but the Father 49
 which sent me he gave me a commandment what I should
 say, and what I should speak.
 29 And I know that his commandment is life ever- 50
 lasting : whatsoever I speak therefore, even as the Father
 said unto me, so I speak.

ANNOTATIONS.

Ver. 5. *If ye have faith and doubt not.*] See B. III. Ch. vi.
 Ver. 38. N.

7 *What things soever ye desire.*] By this our Lord gives no
 Toleration to ask whatsoever shall come in our Fancy ; for
 Prayer must be regulated by Faith, and Faith must not wander
 out of the Limits of the Word. See James i. 6. and 1 John v.
 14, 15. Dio.

8 *Forgive if ye have, &c.*] See Book III. Chap. vii. Ver.
 35. Note.

11 *Tell us, by what authority, &c.*] The Miracles that
 Christ wrought sufficiently testified by what Authority he did
 those Things, but the Eyes of their Hearts were so blinded
 with Malice and Envy, that they could not see it. Dio.

13 *The Baptism of John, &c.*] Viz. His whole Ministry in
 general. Now the Meaning of this counter Question is, Do
 you believe that John was a true Prophet sent from God ? If
 you do believe it, why do ye not believe the Witness he bare
 concerning me ? If not, why do you not declare yourselves
 openly, as you desire I should do with you. But seeing that
 either through base Fear, or being convinced in your Con-
 sciences you dare not do it, you are not worthy to receive any
 further Instruction. Dio.

— *From heaven.*] i. e. From God ; for Heaven here is not
 opposed to Earth, but to Men. Or of men ; viz. Of mere hu-
 man Invention and Motion, without any Calling or Power
 from God. Whitby, Dio.

18 *A certain man had two sons.*] When Jesus had silenced
 the Chief Priests and Elders, he proceeded to intimate to them,
 by a severe Parable, the Justice of God in utterly rejecting them
 with all their Pretences of Religion, and receiving in their stead
 the penitent Gentiles. And the Import of the Parable is this,
 Notwithstanding all your specious Pretences to the greatest
 Sanctity,

Sanctity, all your high Professions of Zeal for God, and de- A. D.
voting yourselves entirely to his Service, and large Promises of 33.
what you will do in Obedience to his Will; he that sees your
Hearts knows the Rottenness and Falshood of them, that all is
but Hypocrisy and empty Appearance, and there is more Likeli-
hood of even the vilest Sort of People, and the greatest Sinners
coming to a true Sense of their Duty, and hearty Performance
of it, and so of attaining the Reward of it at last, than of your
doing so, that have laid aside all Sincerity, and impiously think
to impose upon God by a fair Outside, and a few fine Words.
Clarke, Bragg.

23 *Believeth not on me.*] *i. e.* Only, but in him also who
hath set his Seal to the Testimony of me, by whose Commis-
sion I come, and whose Doctrine I teach. *Whitby, Dio,*
Clarke.

24 *And he that seeth me, &c.*] Whosoever heareth my
Words, and seeth my Works, cannot but perceive plainly my
Father's Power present in what I do, and the Evidence of his
Authority accompanying what I teach. *Clarke.*

25 *I am come a light, &c.*] That he who believeth in me,
and embraceth my Doctrine, may not abide in Darkeness, *i. e.* in
Ignorance of the Way to Life, nor be cast out into outer Dark-
ness, as the *Jews* will be for their Incredulity. *Whitby.*

26 *I judge him not.*] *i. e.* I pass not on him the decretory
Sentence here on Earth, where I am to perform the Office of
a Prophet, not a Judge: Yet let him know he shall hereafter
be judged, and have the Sentence passed upon him, according
to that Doctrine which I preach, and be punished by God for
Contempt of it, because the *Words I speak, I speak not of myself,*
but as he gave me Commandment, so I speak. Christ neither doth,
nor could deny that he would judge all Men at the last, because
he had declared the Father had committed *all Judgment to the*
Son; and had given him Power to raise them up and judge
them at the last: (see *Book II. Ch. 111. Ver. 27, 28.*) But only
doth deny that he was to assume this Office while he was on
Earth. *Whitby.*

A.D.
33.

C H A P. VIII.

MATTH. xxi. ver. 33. to the end; and Chap. xxii.
to ver. 15. MARK xii. ver. 1. to ver. 13.
LUKE xx. ver. 9. to ver. 20.

The Parable of the Vineyard let out to Husbandmen,
ver. 1. *The Pharisees Indignation at it,* ver. 13.
The Parable of the Marriage of the King's Son,
ver. 16. *The Calling of the Gentiles,* ver. 23,
The Punishment of wicked Christians, ver. 25.

Mark xii.

1 AND he began to speak unto them by parables. 1

There was a certain householder which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country for a long season. 35

Mat. xxi.

Luke xx.

9

2 And when the time of the fruit drew near, he sent his servants to the husbandmen, that they might receive the fruits of it. 34

Mat. xxi.

3 And the husbandmen took his servants, and beat one, and sent him away empty, and killed another, and stoned another. 35

Mark xii. 3

Mat. xxi. 35

4 Again he sent other servants, more than the first: and they did unto them likewise. 36

5 And again he sent another, and him they killed, and many others, beating some, and killing some. 5

Mark xii.

6 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence him when they see him. 13

Luke xx.

7 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir: come, let us kill him, and let us seize on his inheritance. 38

Mat. xxi.

8 And they caught him, and cast him out of the vineyard, and slew him. 39

9 When the lord therefore of the vineyard cometh, what will he do unto those husbandmen? 40

10 He shall come and destroy these husbandmen, and shall give the vineyard to others, which shall render him the fruits in their seasons. And when they heard it, they said, God forbid. 16

Mat. xxi. 41

Luke xx. 16

11 Jesus

- 17 11 Jesus beheld them and said, Did ye never read in A.D.
 Mat. xxi. the scriptures, The stone which the builders rejected the 33.
 42 same is become the head of the corner : this is the Lord's
 doing, and it is marvellous in our eyes?
 43 12 Therefore say I unto you, The kingdom of God
 shall be taken from you, and given to a nation bringing
 forth the fruits thereof.
 44 13 And whosoever shall fall on this stone, shall be
 broken ; but on whomsoever it shall fall, it will grind
 him to powder.
 45 14 And when the chief-priests and Pharisees had heard
 Mark xii. his parables, they knew that he had spoken the parable
 12 against them :
 Mat. xxi. 15 But when they sought to lay hands on him they
 46 feared the multitude, because they took him for a prophet :
 Mat. xxii. 16 And Jesus answered, and spake unto them again
 1 by parables, and said,
 2 17 The kingdom of heaven is like unto a certain king,
 which made a marriage for his son,
 3 18 And sent forth his servants to call them that were
 bidden to the wedding : and they would not come.
 4 19 Again, he sent forth other servants, saying, Tell
 them which are bidden, Behold, I have prepared my
 dinner : my oxen and *my* fatlings *are* killed, and all things
are ready : come unto the marriage.
 5 20 But they made light of *it*, and went their ways,
 one to his farm, another to his merchandize.
 6 21 And the remnant took his servants, and entreated
them spitefully, and slew *them*.
 7 22 But when the king heard *thereof*, he was wroth :
 and sent forth his armies, and destroyed those murderers,
 and burnt up their city.
 8 23 Then said he to his servants, The wedding is ready,
 but they which were bidden were not worthy.
 9 24 Go ye therefore into the highways, and as many as
 ye shall find bid to the marriage.
 10 25 So those servants went out into the *high*-ways, and
 gathered together all as many as they found, both bad and
 good : and the wedding was furnished with guests.
 11 26 And when the king came in to see the guests, he
 saw there a man which had not a wedding-garment :
 12 27 And he saith unto him, Friend, how camest thou
 in

A. D. in hither, not having a wedding-garment? And he was
 33. speechless.

28 Then said the king to the servants, Bind him hand 13
 and foot, and take him away, and cast *him* into outer
 darkness: there shall be weeping and gnashing of teeth.

29 For many are called, but few *are* chosen. 14

ANNOTATIONS.

Ver. 1. *There was a certain householder, &c.*] The Householder is God, the Vineyard the *Jewish* Church and Nation; the Husbandmen the *Priests* and *Levites*, *Doctors* and *Rulers* of that Church and People; the Servants the *Prophets*; the Son *Jesus Christ*: And the Import of the Parable is to shew the Justice of God in rejecting the *Jewish* Nation, and receiving the penitent *Gentiles*. For God having given the *Priests* his Church to keep, govern, and edify, by wholesome Doctrine and lawful Administration, to reap from it the Fruits of Service, Honour, and Obedience, they had purloined all that to themselves, making themselves Lords of Men's Consciences, and drawing every thing to their own Profit and Glory, acknowledging God no longer, nor thinking upon giving him any Account, abusing and slaying his *Prophets*, and at last *Christ* himself, whom God had sent unto them to remind them of their Duty, and to persuade them to Obedience. *Dio.*

4 *He sent other servants, more than the first*] The Greek is ἀπέστειλεν ἄλλας δούλους πλείονας τῶν πρῶτων, which if we should translate, He sent other Servants, πλείονας, *more excellent* than the first, I apprehend it would be more agreeable to the Intent of the Parable. For 'tis apparently our Lord's Design to shew the accumulated Guilt of the *Jews* in continuing impenitent notwithstanding the Admonitions of such *Prophets* who gave them the strongest Evidence of their divine Commission by the Exemplariness of their Lives, the Purity of their Doctrine, and the Miracles they wrought. They had rejected *John the Baptist*, whom our Lord tells us was a much greater Prophet than any that ever were before him, and were now seeking to kill *him*, who had declared himself to be the Son of God, by the mighty Miracles he had done among them. What rendered them therefore inexcusable, and filled up the Measure of their Iniquities, was not so much their being deaf to a *Multitude* of *Prophets*, as their continuing unfruitful notwithstanding the Exhortation of *such* who by Signs and Wonders eminently manifested themselves to be *Teachers sent from God*.

That

That *καίτοι* is frequently used in this Sense in the New A. D. Testament, see *Matth.* vi. 25. xii. 41, 42. *Mark* xii. 33. 33. *Heb.* xi. 4.

10 *They said, God forbid*] To reconcile this with their Answer in *St. Matthew*, where they unawares give Judgment against themselves with their Mouths, we are to suppose that it is likely that they first answered as *St. Matthew* saith, and that afterwards perceiving whereunto the Parable tended, they recalled their Words, and said, *God forbid.* *Dio, Clarke.*

11 *The stone which the builders rejected, &c.*] i. e. *Christ* the *Messiah*, whom the *Jews* rejected, shall receive and unite the *Gentiles* to his Church, as a principal Corner-Stone unites and links the two Sides of a Building together.

Here note, That *Christ's* being the chief Corner-Stone signifies not only his being *Head of the Church*, to which Sense it seems to be applied *Acts* iv. 11. but that it also signifies his uniting the *Gentiles* to the Church is evident from *Eph.* ii. 20. compared with the foregoing and following Verses. And that Sense seems to fit much better in this Place. *Clarke.*

12 *Therefore, (Gr. διὰ τούτο, for this Thing, i. e. the Builders refusing this Stone) the kingdom of God shall be taken away from you, &c.*] Hence 'tis evident that God deserted the *Jewish* Church, and let this Stone so fall upon them as to grind them to Powder, because of their rejecting the *Messiah.* *Whitby.*

12 *Whoever shall fall on this stone, &c.*] He that on Occasion of *Christ* shall by any Thing that befalls him be discouraged, or fall into Unbelief, this shall be a great wounding of his Soul, a great Sin, thus to fall off in Time of Tribulation; but he that, not out of Weakness, but Contumacy, shall resist and provoke his Wrath and Judgments, and so bring this Stone, this Vengeance of *Christ*, down upon him, it shall come most heavily, and dash him into a thousand Pieces. *Hammond.*

16 *The kingdom of heaven is like, &c.*] This Parable is designed to reprove the hardened *Infidelity* of the *Jews*, their obstinately rejecting the Mercy of God to them in *Christ Jesus*, and their vile *Ingratitude* to him for his peculiar Care of them, in so ordering it that the Gospel should be first preached to them; and it is likewise intended to shew God's great Anger against them for their *Stubbornness* and malicious Treatment of *Christ* and his Apostles, and how sad the Consequence of it would be, both in this World and the next: And withal to declare God's Purpose of receiving the *Gentiles* into the Fold of *Christ*, upon their despising and rejecting that inestimable Favour; and moreover, that *whoever* makes Profession of *Christianity*, must live agreeably, and be conformable to all its

A. D.
33.

A. D. its holy Laws, or else their Condition will be more deplorable
33. than ever. *Bragg.*

17 *His servants.*] *i. e.* His Apostles and other Disciples, both
before and after his Resurrection and Ascension. *Whitby, Clarke.*

19 *One to his farm, &c.*] By this is meant that they preferred the Goods and Commodities of this World before heavenly and spiritual Things. *Dio.*

21 *Sent forth his armies.*] *i. e.* Being highly provoked at the incorrigible Obtinacy of the *Jews*, he decreed to send the *Romans* to destroy them, and burn their *Temple*, and their *City*.
Clarke, Whitby.

23 *Go into the highways, &c.*] He foretels the Calling of the *Gentiles*, who were to be put in Place of the *Jews*. *Bid to the Marriage* signifies to preach the Gospel; *to go into the Wedding* is to receive it, whether in Truth or Appearance. *Dio.*

25 *Had not on a wedding-garment.*] Doctor *Hammond* observes that the Ancients had *Festival Garments*, which were fine and florid, and better than those that were used on ordinary Days: And such a Garment was so necessary, that without it even they that were invited to come were not permitted to taste of the Feast, or remain among the Guests.

The *Wedding-Garment* here parabolically expresses a pious Disposition of Mind, Repentance, and Reformation of Life.

28 *For many are called, but few are chosen.*] Many indeed hear and receive the Gospel, and many there are that profess themselves Christians; but there are but few who live suitably to that holy Profession, and approve themselves before God, so as to be thought worthy of its Reward. *Clarke.*

C H A P IX.

MATTH. xxii. ver. 15. to the end. MARK xii.
ver. 12. to ver. 38. LUKE xx. ver. 20. to ver. 45.

Jesus answers the Pharisees about paying Tribute to Cæsar, ver. 1. And the Sadducees about the Resurrection, ver. 10. And the Scribe, upon a Question, which was the chief and most necessary Part of the Law, ver. 24. And shames them all with a Question about the Messiah being David's both Son and Lord, ver. 35.

Mar. xii.

1 T H E N the Pharisees left him, and went their way, and took counsel how they might intangle him in his talk. 12
15

A 2

2 And

- 20 2 And they watched *him*, and sent forth spies, which A. D.
 Matt. xxii. should feign themselves just men, certain of the Pharisees, 33.
 16 their disciples, with the Herodians, that they might take
 Luk. xx. hold of his words, that so they might deliver him unto
 20 the power and authority of the governour.
 Mark xii. 3 And when they were come, they say unto him,
 14 Master, we know that thou art true, and carest for no
 man: for thou regardest not the person of men, but
 teachest the way of God in truth:
 Mat. xxii. 17 4 Tell us therefore, what thinkest thou, Is it lawful
 Mark xii. 15 to give tribute unto Cæsar or not? Shall we give, or shall
 we not give?
 Mat. xxii. 18 5 But Jesus perceived their wickedness, and knowing
 Mark xii. 15 their hypocrisy, said unto them, Why tempt ye me, ye
 hypocrites?
 Mat. xxii. 19 6 Shew me the tribute-money. And they brought
 unto him a penny.
 20 7 And he saith unto them, Whose is this image and
 superscription?
 21 8 They say unto him, Cæsar's. Then saith he unto
 them, Render therefore unto Cæsar the things which are
 Cæsar's, and unto God the things that are God's.
 Luke xx. 9 And they could not take hold of his words before
 26 the people: and they marvelled at his answer, and held
 their peace.
 Matt. xxii. 10 The same day came to him the Sadducees, which
 23 say that there is no resurrection, and asked him, saying,
 Mark xii. 11 Master, Moses wrote unto us, If a man's brother
 19 die, and leave his wife behind him, and leave no children,
 that his brother should take his wife, and raise up seed un-
 to his brother.
 Matt. xxii. 12 Now there were with us seven brethren, and the
 25 first, when he had married a wife, deceased, and having
 no issue, left his wife unto his brother.
 Mark xii. 13 And the second took her, and died, neither left he
 21 any seed: and the third likewise.
 22 14 And the seven had her, and left no seed: last of
 all the woman died also.
 23 15 In the resurrection therefore, when they shall rise,
 whose wife shall she be of them? for the seven had her
 to wife.
 24 16 And Jesus answering said unto them, Do ye not
 therefore

A. D. therefore err, because ye know not the scriptures, neither

33. the power of God?

17 The children of this world marry and are given in 34 marriage;

18 But they which shall be accounted worthy to ob- 35 tain that world, and the resurrection from the dead, nei- ther marry nor are given in marriage.

19 Neither can they die any more; for they are equal 36 unto the angels, and are the children of God, being the children of the resurrection.

20 But as touching the resurrection of the dead, have Matt. xxii. ye not read in the book of Moses how in the bush God 31 spake unto him, saying, I *am* the God of Abraham, and Mark xii. the God of Isaac, and the God of Jacob? 26

21 He is not the God of the dead, but the God of the 27 living: for all live unto him: ye do therefore greatly err. Luk. xx. 38

22 And when the multitude heard *this*, they were Mat. xxii. 33 astonished at his doctrine.

23 But when the Pharisees had heard that he had put 34 the Sadducees to silence, they were gathered together.

24 And one of the Scribes, *which was* a lawyer, Mark xii. came, and having heard them reasoning together, and 28 perceiving that he had answered them well, asked him a Matt. xxii. question, tempting him, and saying, 35

25 Master, which *is* the great commandment in the 36 law?

26 And Jesus answered him, The first of all the com- Mark xii. mandments *is*, Hear, O Israel, the Lord our God is one 29 Lord;

27 And thou shalt love the Lord thy God with all thy 30 heart, and with all thy soul, and with all thy mind, and with all thy strength: Matt. xxii.

28 This is the first and great commandment. 38

29 And the second *is* like unto it, *namely* this, Thou 39 shalt love thy neighbour as thyself: there is none other Mark xii. commandment greater than these. 31

30 On these two commandments hang all the law and Matt. xxii. the prophets. 40

31 And the Scribe said unto him, Well Master, thou Mark xii. hast said the truth: for there is one God, and there is 32 none other but he.

32 And to love him with all the heart, and with all 33

the understanding, and with all the soul, and with all the A. D. strength, and to love *his* neighbour as himself, is more 33. than all whole burnt-offerings and sacrifices.

34 33 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of

Luke xx. God.

40 34 And after that they durst not ask him any question at all.

Mat. xxii. 41 35 While the Pharisees were gathered together, Jesus asked them, while he taught in the temple,

Mark xii. 35 Mat. xxii. 36 Saying, What think ye of Christ, whose son is he?

42 They say unto him, *The son* of David?

43 37 He saith unto them, How then doth David in spirit call him Lord, saying,

44 38 The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool.

Mark xii. 37 39 David therefore himself calleth him Lord; and whence is he *then* his son?

Mat. xxii. 46 40 And no man was able to answer him a word, neither durst any man (from that day forth) ask him any

Mark xii. 47 more questions. And the common people heard him gladly.

ANNOTATIONS.

Ver. 2. *Herodians.*] Whom *Tertullian* and others of the Ancients affirm to be so called, because they believed *Herod* to be the *Messiah*; but it is not at all probable that at this Time, above thirty Years after *Herod's* Death, there should remain any of this Belief: Others therefore rather esteem them to be a Party of the *Sadducees*, who adhered to *Herod* and his Family, and espoused their Interest and Grandeur. Hence *the Leaven of the Sadducees*, in *Matth.* xvi. 6. is called in *Mark* viii. 15. *the Leaven of Herod*. Their particular Tenet is not expressed: It might be a Compliance with the civil Government, by breaking through the Commands of God; as *Jesus* accuses *Herod* himself, of doing many Things contrary to the Law and Religion, to ingratiate himself with the Heathen Emperor. *Collyer's sacred Interpreter*. See *Hammond*, *Lightfoot*.

4 *Is it lawful to give tribute, &c.*] By this Question they hoped to draw him into such a Snare that either he might offend the People or the Romans: For if he had answered that it was not lawful to pay Tribute, they would have accused him and delivered

A. D. delivered him into the Hands of the *Roman* Governor for a
 33. sedition Person: And on the other Side, if he had said *it was*
lawful, they would have disgraced him among the People, as
 one that flattered the *Roman* Emperor in Opposition to the Li-
 berty and Religion of the *Jews*. *Dio, Clarke.*

8 *Render therefore unto Cæsar, &c.*] The Meaning is, See-
 ing that God hath subjected you to the *Romans*, as it appeareth
 by the Stamp of your current Coin, which is a Sign of supreme
 Power, bear it patiently; that doth not any way hinder the
 Service which you owe to God, as you are his People. And
 besides, it is an easy Matter to satisfy both God and *Cæsar* in
 this Payment which consists but in a little Sum of Money.

Now, though our Lord's Answer is most punctually in Fa-
 vour of the *Roman* Emperor, and so much more for the Payment
 than for the refusing to *pay Tribute*, yet, because there is so much
 Caution in his Speech as that the *Pharisees* were not able to take
 any Advantage against him, it is therefore improved into an
 Accusation against him that he forbad to *give Tribute to Cæsar*.
 See Chap. XIX. Ver. 15. of this Book, *Dio, Hammond.*

10 — *The Sadducees.*] See B. I. Chap. v. Ver. 21. N.

19 — *They are equal with the angels.*] This Likeness to
 the *Angels* relates not to the Qualities of their Souls, but to the
 Freedom of their Bodies from Corruption: They are as the
Angels, not in all respects, but as to Immortality and Incorrupti-
 bility; and so they need no Marriage to perpetuate their Ge-
 nerations in the World. *Whitby.*

20 — *The resurrection of the dead.*] Our Lord's Design
 here is to prove the Resurrection of the Body. For the Argu-
 ment of the *Sadducees* being taken from the Supposition, that
 if there was a Resurrection there must be a Marriage, and the
 Persons raised must be Man and Wife as they were before,
 shews plainly that they put the Question concerning the Resur-
 rection of the Body: For Marriage belongs not to separate
 Souls, but only to Persons in the Body; and therefore, if *Christ*
 said any thing pertinent to their Objection, and opposed his
 Argument to that which they designed to disprove, he must
 speak of and prove the Resurrection of the Body. *Whitby.*

— *I am the God of Abraham, &c.*] The Argument runs
 thus: Those of whom God after their Death is the God and
Father, they shall rise again; (for they must be the *Sons of God*,
 and therefore Sons of the Resurrection, to whom belongs the
 Adoption or Sonship, *i. e.* the Redemption of their Bodies from
 Corruption) but God is the God of *Abraham, &c.* therefore
 they shall rise again. See *Whitby.*

24 *One of the Scribes.*] The *Scribes* had two Offices: One
 to copy out of the Book of the Law of *Moses*, and being well

versed therein, to explain the Meaning thereof; the other, to A. D. expound and deliver to the People *the Traditions* which they ^{33.} pretended to have received from their Forefathers. In respect to their first Office they were called *Scribes*, to the latter *Lawyers*. For the Traditions were called νόμιμα, or *Laws*; whence νόμιμοι, or *Lawyers*. See B. I. Chap. iv. Ver. 22. N. Collyer, *Whitby*.

— *Tempting him.*] From Ver. 31. and 33. it seems evident that the Scribe did not question our Lord with an ill Intention: And therefore by *tempting him* we are to understand no more than making an Experiment of his Wisdom, whether it were such as Fame reported; as the *Queen of Sheba* came, 1 Kings x. 1. πειράσαι, to tempt King Solomon, i. e. to try whether his Wisdom was equal to the Fame she had heard of it. See *Whitby*.

27 *With all thy heart.*] i. e. Our Love to God must be sincere; we must love and obey him with all our Heart: 'Tis not the external Action, but the inward Affection of the Mind principally that God regards. Secondly, Our Obedience must be universal; we must love God with all our Soul, or with our whole Soul: He does not love God in the Scripture Sense who obeys him in some Instances only, and not in all. Thirdly, Our Obedience must be constant, and persevering in Time, as well as universal in its Extent. We must love God with all our Strength; persevering in our Duty without Fainting. Fourthly, Our Obedience to God must be willing and cheerful. We must love him with all our Mind. See *Clarke's Sermon*.

29 *Thy neighbour, &c.*] See B. III. Ch. x. Ver. 13. N.

36 *What think ye of Christ?*] Our Lord here poseth the Pharisees in their very Catechism: They used it as a common Name for the *Messiah* to call him the *Son of David*; and yet when they are put to it to observe that *David* calls him *Lord*, and thereby acknowledges him as his Superior, they are non-plust. For they not knowing that he who sprung from the Family of *David* according to the *Flesh* was infinitely superior to *David* in his divine Original, were not able to return *Jesus* any Answer to this Question. *Lightfoot, Clarke*.

38 *Sit thou on my right hand*] By God's right Hand is signified that Authority and Power which he hath given his Son, appointing him a Ruler to govern his Church. *Dio*.

MATTH. xxiii. *all the Chapter.* MARK xii. ver. 38. *to the end.* LUKE xx. ver. 45. *to the 5th Verse of Chap. xxi.*

Christ openly reproveth the Hypocrisy, and vain Traditions, and false Doctrines of the Pharisees, ver. 1. Lamenteth over Jerusalem, and foretelleth its Destruction, ver. 37. Commendeth the poor Widow, ver. 40.

Luke xx.

- 1 **T**HEN in the audience of all the people he said 45
unto his disciples in his doctrine, Mark xii. 38
- 2 The Scribes and the Pharisees sit in Moses seat. Mat. xxiii. 2
- 3 All therefore whatsoever they bid you observe, *that* 3
observe and do ; but do not ye after their works : for they say, and do not.
- 4 Beware of the Scribes, for they bind heavy burdens, Mark xii. 38
and grievous to be born, and lay *them* on men's shoulders, Mat. xxiii. 4
but they themselves will not move them with one of their fingers.
- 5 But all their works they do for to be seen of men : 5
they make broad their phylacteries, and enlarge the borders of their garments,
- 6 *They* desire to walk in long robes, and love the up- Luke xx. 46
permost rooms at feasts, and the chief seats in the syna- Mat. xxiii. 6
gogues, Matt. xxiii.
- 7 And greetings in the markets, and to be called of 7
men, Rabbi, Rabbi.
- 8 But be not ye called Rabbi : for one is your master, 8
even Christ, and all ye are brethren.
- 9 And call no man your father upon the earth : for 9
one is your Father, which is in heaven.
- 10 Neither be ye called masters : for one is your 10
master, *even* Christ.
- 11 But he that is greatest among you shall be your 11
servant.
- 12 And whosoever shall exalt himself shall be abased ; 12
and he that shall humble himself shall be exalted.
- 13 But wo unto you Scribes and Pharisees, hypocrites ; 13
for

for ye shut up the kingdom of heaven against men ; for A. D.
ye neither go in yourselves, neither suffer ye them that 33.
are entering, to go in.

14 14 Wo unto you Scribes and Pharisees, hypocrites,
for ye devour widows houses, and for a pretence make
long prayers ; therefore ye shall receive the greater dam-
nation.

15 15 Wo unto you Scribes and Pharisees, hypocrites ;
for ye compass sea and land to make one proselyte, and
when he is made ye make him twofold more the child of
hell than yourselves.

16 16 Wo unto you, ye blind guides, which say, Who-
soever shall swear by the temple it is nothing : but who-
soever shall swear by the gold of the temple he is a
debtor.

17 17 Ye fools and blind : for whether is greater, the
gold, or the temple that sanctifieth the gold ?

18 18 And whosoever shall swear by the altar it is no-
thing : but whosoever sweareth by the gift that is upon
it he is guilty.

19 19 Ye fools and blind : for whether is greater, the
gift, or the altar that sanctifieth the gift ?

20 20 Whoso therefore shall swear by the altar, sweareth
by it, and by all things thereon.

21 21 And whoso shall swear by the temple, sweareth
by it, and by him that dwelleth therein.

22 22 And he that shall swear by heaven, sweareth by the
throne of God, and by him that sitteth thereon.

23 23 Wo unto you Scribes and Pharisees, hypocrites ;
for ye pay tithe of mint, and anise, and cummin, and
have omitted the weightier matters of the law, judgment,
mercy, and faith : these ought ye to have done, and not
to leave the other undone.

24 24 Ye blind guides, which strain at a gnat, and swal-
low a camel.

25 25 Wo unto you Scribes and Pharisees, hypocrites ;
for ye make clean the outside of the cup, and of the plat-
ter, but within they are full of extortion and excess.

26 26 Thou blind Pharisee, cleanse first that *which is*
within the cup and platter, that the outside of them may
be clean also.

27 27 Wo unto you Scribes and Pharisees, hypocrites :
for

A. D. for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.

29 Wo unto you Scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.

31 Wherefore ye are witnesses unto yourselves that ye are the children of them which killed the prophets.

32 Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

34 Wherefore behold, I send unto you prophets, and wise men, and Scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute *them* from city to city;

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar.

36 Verily, I say unto you, all these things shall come upon this generation.

37 O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together even as a hen gathereth chickens under *her* wings, and ye would not.

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

40 And Jesus sat over against the treasury, and he looked up, and saw how the people cast money into the treasury; and many that were rich cast in much.

41 And there came a certain poor widow, and she threw in two mites, which make a farthing.

42 And he called unto him his disciples, and saith unto them, Verily, I say unto you, that this poor widow hath cast

Mar. xii.

Lu. xxi. 1

Mar. xii. 41

cast more in than all they which have cast into the trea- A. D.
sury. 33.

4 43 For all these have of their abundance cast in unto
Mar. xii. the offerings of God : but she of her want did cast in all
44 that she had, *even* all her living.

ANNOTATIONS.

Ver. 2. *Sit in Moses seat.*] *Viz.* They hold the Degree and Place of Doctors and Expositors of *Moses's* Law; though that were only by human Introduction, for Want of Priests and Levites, to whom God had given that Office. *Dio.*

Dr. Lightfoot supposes their *sitting in Moses Seat* meaneth them as Magistrates, to whom *Christ* enjoineeth all lawful Obedience.

3 — *Whatsoever they bid you observe, &c.*] *i. e.* Whatsoever they teach you out of the Law of God, and agreeable to it, That hear ye and obey. For otherwise *Christ* had warned them to beware of their false Doctrines. See B. III. Ch. iv. Ver. 7, 14. and Ch. v. Ver. 17, 24. *Dio, Whitby, Clarke.*

4 — *They bind heavy burdens, &c.*] *i. e.* They gather up together many Commands, and most strict Rules of Living, which they most rigorously impose upon others to be observed, and yet they boldly free themselves from the Observation thereof. This seems to be the true Meaning of *this Verse*, and is a Confirmation of what our Lord said in the foregoing, *they say and do not, i. e.* their Lives are disagreeable and contrary to their Doctrine. *Dio, Clarke.*

5 *They make broad their phylacteries.*] *i. e.* Two Strips of Parchment, in which they wrote four Sections of the *Pentateuch*, First, The nine first Verses of *Deut. vi.* Secondly, The nine first Verses of *Exod. xiii.* Thirdly, The eight last Verses of the same Chapter. Fourthly, From the 13th to the 22d of *Deut. xi.* And these Parchments they wore one on their Forehead, the other on their left Hand. The Word *Phylacteries* signifies *Keepers* or *Preservers*, for they were reputed by them as a Kind of Amulet, or Charm against Fascinations, and Diseases, and evil Spirits. This superstitious Custom took its Rise from their understanding *literally*, *Exod. xiii. 16.* that the *Lava* should be for a Token upon their Hand, and for Frontlets between their Eyes; whereas they are only *metaphorically* to be understood, as a Command to have God's Laws perpetually before their Eyes, and his Deliverances always in Remembrance. Now these *Phylacteries*, for the greater Ostentation and Show, they

A. D. they made very broad, that they should be more observed by the People; and to the same End also enlarged their Borders or Fringes of their Garments, which were appointed to make People mindful of God's Commands, *Numb. xv. 38, 39. Lightfoot, Whitby, Hammond, Collyer.*

6 — *In long robes.*] Down to their Ancles, or to their Feet, that no Part of their Bodies might be seen. Good here is the Remark of Pope *Celestine*, touching the Clergy, that they are to be discerned from others, not so much by their Apparel as by their Learning; not only by their Habir, but Conversation; not by the Adornment of their Body, but by Purity of Mind. *Whitby.*

— *Uppermost rooms, &c.*] Our Lord here condemns the Ambition and Thirst of Honour which was in these Hypocrites; they shewing their Pride there where they ought to have taught others Humility. *Dio, Whitby.*

8 — *Be not ye called Rabbi, &c.*] The Scribes and Doctors among the Jews proudly affected to be saluted with peculiar Titles of Honour and Respect above all others, as *Rabbi, my Father, my Master*; Titles which were then usually conferred on their wise Men, the Fathers of Tradition, or the Men of the greatest Understanding in the Law of *Moses*. Moreover, these *Rabbies* and *Scribes* claimed an Authority to be believed and followed in whatsoever they taught; as if their Words were equal to the Law of God, nay, in some respect to be more regarded; for they taught that a Prophet from God ought to shew a Sign or Miracle, but their Traditions ought to be received on their own Words. Hence proceeds our Lord's Prohibition here, that his Disciples should not be called *Rabbi, Father, or Master*: Not that Titles of Honour and Respect are inconsistent with the Gospel; (as some mistake the Place) for *St. John* stiles the Aged Fathers, *1 John xi. 13.* and *St. Paul* stiles himself a Father to the *Corinthians*, *1 Cor. iv. 15.* But, first, That we should not, like the *Scribes* and *Pharisees*, proudly affect such Titles of Honour. And, secondly, That, although the Governours of *Christ's Church* on Earth have such Authority in Matters of Faith as to take Care that the right Faith be preserved, and the Mouths of those stopped who would corrupt the same, yet no Man should claim an absolute Authority over the Faith of Men; so as to attribute to earthly Guides or Masters, called also Fathers, such Infallibility as is due only to God our Father in Heaven; but that we adhere to the divine Authority of the Scripture as the only infallible Rule of Faith and Manners. *Collyer.*

13 — *Ye shut up the kingdom, &c.*] See *Book III. Chap. x. Ver. 78. N.*

15 *Ye compass sea and land, &c.] i. e. You bestow an extreme deal of Study and Labour, and use your utmost Endeavour to make a Gentile become a Jew: But when you have so done, ye are so far from instructing him in true Virtue and Piety, that you corrupt his natural Notions of Good and Evil, with false Doctrines and vain Schemes of Religion, so that he becomes far more superstitious and fervent in your Sect than you are yourselves, as generally the Disciples of false Doctors outvie their Masters. Clarke, Dio.*

16 *Swear by the temple, &c.] See B. II. Ch. v. Ver. 37. N.*

23 *Ye pay tithe of mint, &c.] See B. III. Ch. x. Ver. 68. N.*

24 *Which strain at a gnat, &c.] A proverbial Kind of Speech, as much as to say, You are very scrupulous in small and indifferent Things, and very licentious in principal and necessary ones. Dio.*

25 *Ye make clean the outside, &c.] See B. III. Ch. x. Ver. 67. N.*

27 *Like unto whited sepulchres, &c.] See B. III. Chap. x. Ver. 70. N.*

29 *Ye build the tombs of the prophets.] See Book III. Chap. x. Ver. 73. N.*

35 — *That upon you may come all the righteous blood, &c.] See B. III. Ch. x. Ver. 77. N.*

37 — *How often would I have gathered, &c.] See B. III. Ch. xiii. Ver. 12. N.*

39 *Till ye shall say, Blessed is he, &c.] These Words, by the Connexion of them with the former, Behold, your House is left unto you desolate, for I say, &c. seem manifestly to relate to the Time of the Destruction of the Jews, and to bear this Sense: You, who have now with so much Indignation heard the Children and People saluting me thus, Blessed is he that cometh in the Name of the Lord, (see Ch. v. Ver. 27. of this Book, and B. III. Ch. xiii. Ver. 1. N.) after a while shall lie under so great Calamities for the Punishment of your Infidelity, that you shall be glad of a Deliverer to whom you might say these Words. Whitby.*

40 *Cast money into the treasury, &c.] That which was thus cast into the Treasury was designed not only for Relief of the Poor, but for sacred Uses, for repairing of the Temple, and to buy the ordinary Offerings for Sacrifices. Whitby, Dio.*

42 *Hath cast more in, &c.] The Lord esteems of our Gifts not by the Measure of the outward Work, but by the inward Disposition and Affection of the Heart. Clarke.*

43 — *But she of her want, &c.] Of her Necessaries, of that which she wanted for herself: Hence it appears that a Person may be sometimes liberal, even in giving what he wanteth for himself, or being ready to expend in Works of Charity above what he can well spare. Hammond, Whitby.*

A.D.

33.

C H A P. XI.

MATTH. xxiv. *the whole Chapter.* MARK. xiii.
all the Chapter. LUKE xxi. *ver. 5. to ver. 37.*

Jesus foretels the Destruction of the Temple and Jerusalem, and warns all Men to watch, that they may not be surprized with Judgment temporal or eternal.

Matth. xxiv.

1 AND Jesus went out, and departed from the temple; and his disciples came to him for to shew him the buildings of the temple, and spake how it was adorned with goodly stones and gifts: Luke xxi. 5

2 One of his disciples saith unto him, Master, see what manner of stones, and what buildings are here. 1

3 And Jesus answering, said unto him, Seest thou these great buildings? Verily, I say unto you, as for these things which ye behold, the days will come in which there shall not be left one stone upon another, that shall not be thrown down. Luke xxi. 6

4 And as he sat upon the mount of olives, over against the temple, the disciples, Peter, and James, and John, and Andrew, came unto him, and asked him privately, saying, Mark xiii. 3

5 Master, tell us, when shall these things be? And what shall be the sign of thy coming, and of the end of the world, when all these things shall be fulfilled? Luke xxi. 7
 Mark xiii. 4

6 And Jesus answering them began to say, Take heed lest any man deceive you. 5

7 For many shall come in my name, saying, I am Christ, and shall deceive many; and the time draweth near, go ye not therefore after them. Luke xxi. 8

8 But when ye shall hear of wars, and rumours of wars, and commotions, see that ye be not troubled, nor terrified: for these things must first come to pass, but the end is not by and by. Matt. xiv. 6
 Luke xxi. 9

9 Then said he unto them, Nation shall rise against nation, and kingdom against kingdom: 10

10 And great earthquakes shall be in divers places, and there shall be famines, and pestilences, and troubles, and fearful Matt. xxiv. 7

Mark xiii. 8 fearful sights, and great signs shall there be from A.D.
 Luke xxi. 11 heaven. 33.

Matt. xxiv. 8 11 All these are the beginning of troubles,

Mark xiii. 9 12 But take heed to yourselves: Before all these things

Luke xxi. 12 they shall lay hands on you, and persecute *you*, deliver-

Matt. xxiv. 9 ing *you* up to the synagogues, and to the councils, and
 into prisons to be afflicted;

Mark xiii. 9 13 And in the synagogues ye shall be beaten, and ye

Luke xxi. 12 shall be brought before rulers and kings for my sake, and
 it shall turn to you for a testimony against them;

Mat. xxiv. 9 14 And they shall kill you, and ye shall be hated of all
 nations for my name's sake.

Mar. xiii. 11 15 But when they shall lead *you*, and deliver you up,
 take no thought beforehand what ye shall speak, neither
 do ye premeditate:

Luk. xxi. 16 For I will give you a mouth and wisdom, which

15 all your adversaries shall not be able to gainsay, nor resist:

14 - 17 Settle *it* therefore in your hearts, not to meditate

Mar. xiii. before what ye shall answer: but whatsoever shall be

11 given you in that hour, that speak ye: for it is not ye that
 speak, but the Holy Ghost.

Mat. xxiv. 18 And then shall many be offended, and shall betray

10 one another, and shall hate one another.

Mar. xiii. 19 The brother shall betray the brother to death, and

12 the father the son: and children shall rise up against *their*
 parents, and shall cause them to be put to death.

Luk. xxi. 20 And ye shall be betrayed, both by parents, and

16 brethren, and kinsfolks, and friends; and *some* of you
 shall they cause to be put to death.

17 21 And ye shall be hated of all men for my name's
 sake.

18 22 But there shall not an hair of your head perish.

19 23 In your patience possess ye your souls.

Mat. xxiv. 24 And many false prophets shall rise, and shall de-

11 ceive many.

12 25 And because iniquity shall abound, the love of ma-
 ny shall wax cold.

13 26 But he that shall endure unto the end, the same
 shall be saved.

14 27 And this gospel of the kingdom shall be preached in
 all the world, for a witness unto all nations, and then
 shall the end come.

28 And

A.D. 28 And when ye shall see Jerusalem compassed with
 33. armies, and the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, where it ought not, (let him that readeth understand) then know that the desolation thereof is nigh.

29 Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.

30 And let him that is on the house-top not go down into the house, neither enter therein to take any thing out of his house.

31 And let him that is in the field not turn back again for to take up his garment.

32 For these be the days of vengeance, that all things which are written may be fulfilled.

33 But wo unto them that are with child, and to them that give suck in those days: and pray ye that your flight be not in the winter, neither on the sabbath day.

34 For then shall be great tribulation and distress in the land, and wrath upon this people;

35 For in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

36 And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled.

37 And except that the Lord had shortened those days, no flesh should be saved: but for the elect's sake, whom he hath chosen, he hath shortened the days.

38 And then, if any man shall say to you, Lo, here is Christ, or, lo, *he is* there, believe him not.

39 For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, inasmuch that (if it were possible) they shall deceive the very elect.

40 But take ye heed: behold, I have foretold you all things.

41 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, *he is* in the secret chambers, believe it not.

42 For as the lightning cometh out of the east, and shineth

- shineth even unto the west : so shall also the coming of A. D.
the Son of man be.
- 28 43 For wheresoever the carcase is, there will the eagles ^{33.}
be gathered together.
- 29 44 Immediately after the tribulation of those days there
Luk. xxi. 25 shall be signs in the sun, and in the moon, and in the
Mar. xiii. 24 stars ; the sun shall be darkened, and the moon shall not
25 give her light, and the stars of heaven shall fall :
- Luk. xxi. 45 And upon the earth distress of nations, with per-
25 plexity, the sea and the waves roaring ; men's hearts fail-
26 ing them for fear, and for looking after those things which
are coming on the earth : for the powers of heaven shall
be shaken.
- Mat. xxiv. 46 And then shall appear the Son of man in heaven :
30 and then shall all the tribes of the earth mourn, and they
shall see the Son of man coming in the clouds of heaven,
with power and great glory.
- 31 47 And he shall send his angels with a great sound of a
Mar. xiii. trumpet, and they shall gather together his elect from the
27 four winds, from the uttermost part of the earth to the
uttermost part of heaven.
- Luk. xxi. 48 And when these things begin to come to pass then
28 look up, and lift up your heads ; for your redemption
draweth nigh.
- 29 49 And he spake to them a parable, Behold the fig-tree
and all the trees,
30 50 When they now shoot forth, ye see and know of
your own selves that summer is now nigh at hand.
- 31 51 So likewise ye, when ye see these things come to
Mat. xxiv. pass, know ye that the kingdom of God is nigh at hand,
33 even at the doors.
- 34 52 Verily, I say unto you, This generation shall not
pass, till all these things be fulfilled.
- 35 53 Heaven and earth shall pass away, but my words
shall not pass away.
- 36 54 But of that day and hour knoweth no man, no not
Mar. xiii. the angels which are in heaven, neither the Son, but my
32 Father only.
- Luk. xxi. 55 And take heed to yourselves, lest at any time your
34 hearts be overcharged with surfeiting and drunkenness, and
cares of this life, and so that day come upon you un-
awares.

A.D. 56 For as a snare shall it come on all them that dwell 35
 33. on the face of the whole earth.

57 But as the days of Noe *were*, so shall also the coming of the Son of man be. Mat. xxiv. 37

58 For as in the days that were before the flood they were eating and drinking, marrying, and giving in marriage, until the day that Noe entered into the ark, 38

59 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. 39

60 Then shall two be in the field, the one shall be taken, and the other left. 40

61 Two *women* shall be grinding at the mill, the one shall be taken, and the other left. 41

62 Take ye heed; watch therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man: for ye know not what hour your Lord doth come. Mar. xiii. 33 Luk. xxi. 36 Mat. xxiv. 42

63 But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. 43

64 Therefore be ye also ready: for in such an hour as you think not the Son of man cometh. 44

65 *For the Son of man* is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Mar. xiii. 34 44

66 Who *then* is a faithful, and a wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Mat. xxiv. 45

67 Blessed is that servant, whom his lord, when he cometh, shall find so doing. 46

68 Verily, I say unto you, he shall make him ruler over all his goods. 47

69 But and if that evil servant shall say in his heart, My lord delayeth his coming, 48

70 And shall begin to smite his fellow-servants, and to eat and drink with the drunken: 49

71 The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of; 50

72 And shall cut him asunder, and appoint him his portion, 51

portion with the hypocrites : there shall be weeping and A.D.
gnashing of teeth.

- 35 73 Watch ye therefore, (for ye know not when the
master of the house cometh, at even, or at midnight, or
at the cock-crowing, or in the morning.)
36 74 Lest coming suddenly he find you sleeping.
37 75 And what I say unto you, I say unto all, Watch.

ANNOTATIONS.

Ver. 3. — *Shall not be left one stone upon another.*] The full Completion of this Prophecy is very remarkable in History, which tells us that *Turnus Rufus* did with a Plough-share tear up the Foundations of the Temple, and so not leave any Part of it under-ground undissolved, *not one Stone upon another.* Hammond. See *Whitby*.

5 *What shall be the sign of thy coming?*] This Expression, *the Coming of Christ*, or *the Coming of the Son of Man*, very often in the Gospels signifies his coming to destroy the Temple, and to put an End to the *Jewish Church* and Age, and making the *Romans* the Instruments thereof; and sometimes his coming to Judgment at the End of the World. Here it contains *Christ's* Prophecy concerning the Destruction of *Jerusalem* and the Temple, and the dismal Things which then were to befall the *Jews*; which he foretold at that Time when the *Jews* were in a flourishing State, and had no Cause for such Apprehensions near forty Years before the Accomplishment. How much of this Chapter relates to the Destruction of the *Jews*, and how much to the last Day of Judgment, is not plainly evident: Because that Destruction of the *Jews*, and the dreadful Burnings of the City and Temple, was a Representation of the last Day of Judgment: Therefore some think that *Christ* here speaks promiscuously of both. But the Words *Ver. 51. Verily, I say unto you, this Generation shall not pass, till all these Things be fulfilled*, seems fully to demonstrate, that all beforementioned was to be accomplished, whilst some of that Age lived, (as the Expression, *this Generation*, is used to signify by the same Evangelist; see *Book III. Chap. v. Ver. 14.*) What follows from the 52d Verse may relate to the last Judgment-day, or the End of the World. Those Things which *Christ* foretold from the Beginning of the Chapter to the 52d Verse, concerning the Destruction of the *Jews* by the *Romans*, were fully made good; as *Josephus*, a *Jewish* Writer, who lived at the same Time, largely shews, *Book V, VI, and VII. of the Wars*; and that so exactly as if the

A. D. the Historian had taken his Measures as much from our Lord's
33. Prediction as from the Events; as *Eusebius*, an ancient Christian
 Writer, observes, *Hist. Lib. III. C. vii.* *Whoever does compare
 the Words of Christ with the Relations of Josephus, of the whole
 War, he cannot but with Admiration confess the divine and most
 admirable Prescience and Prediction of our Saviour.* The afore-
 said *Josephus* assures us, that there were unusual Rumours of
 Wars, dreadful Famines, and Pestilence, and Earthquakes, fear-
 ful Sight, and great Signs from Heaven, many false Prophets
 and false Christs arose, and deceived many. At length the holy
 Place, the City of Jerusalem, was besieged by the Abomination
 of Desolation, that is, the Roman Army, so called, because the
 Soldiers were Idolaters, and had the Image of *Cæsar*, and for
 their Ensign the Eagle, and because it was to lay the Country,
 City, and Temple desolate. In short, the Jews were the Car-
 case, the Romans, by reason of their Ensign, were the Eagles to
 devour them. This great Tribulation, such as was not from
 the Beginning, Christ describes in the Language of the Prophet
Joel, Chap. ii. 30. which his Disciples, being Jews, were ac-
 customed to, and understood in the figurative Sense, viz. by
 the Sun and Moon being darkened, and the Stars falling, &c.
 thereby signifying the Decay of all Glory, Excellency, and
 Prosperity in that Nation, and the coming in of all Sadness,
 Misery, and Confusion. Lastly, Before this Judgment was
 fully executed, the Gospel was published, Christ having sent
 his Angels or Messengers, the Apostles, with the Trumpet of the
 Gospel, to gather his Elect among the Jews and Gentiles in the
 several Parts of the World. *Collyer.* See *Hammond, Whitby,*
Chemnitius, Lightfoot, Grotius.

12 *They shall lay hands on you, and persecute you.*] That all
 these Calamities which our Lord foretels shall happen to his
 Apostles and Disciples, exactly came to pass, we may learn from
 Scripture, and Church-History. First, They suffered a great
 Fight of Afflictions, *Heb. x. 32, 33.* being persecuted by those
 of their own Nation. *I persecuted them,* saith St. Paul, *to strange
 Cities.* Secondly, They were imprisoned; *Peter and John,* Acts iv. 3.
I delivered up to Prison Men and Women, saith St. Paul, Acts xxii.
 4. See Acts xxvi. 10. Thirdly, They were beaten in the Syna-
 gogues; *Paul and Silas,* Acts xvi. 23. Fourthly, They were
 brought before Councils, and Sanhedrims; *Peter and John,* Acts
 iv. 3, 6. before Kings; *James and Peter* before Herod, Acts xii.
 1, 2. *Paul* before Nero. Before Rulers; *Paul* before Gallio,
Felix, and *Festus,* Acts xviii. 12—xxiii. 33—xxv. 6. Fifthly,
 They were killed; *Stephen* by the Judgment of the Council;
James by Herod. Yea, Multitudes of the Christians were per-
 secuted to Death by *Saul,* Acts xxii. 4. See *Whitby.*

22 *There shall not an hair of your head perish.*] i. e. You shall not perish in that Destruction which shall then come on the unbelieving *Jews*. *Christ* seems to promise, that whatever might befall them at other Times, yet in those Days of Vengeance upon the *Jews*, or at the Time of the Destruction of the City and the Temple, none of those Christians which endured to the End, should perish in that Siege. And how exactly this was fulfilled we learn from *Josephus*; who tells us, that when *Cestius Gallus* besieged *Jerusalem*, and might easily have taken it, he, without any visible Cause, raised the Siege, and went away: By which Means the Believers, or Christian *Jews*, being warned by this Siege, had an Opportunity of fleeing to the Mountains, *Ver. 28. i. e.* Of getting out of *Judæa* to some other Place. Which that they did accordingly appears by this, that when *Titus* came some Months after, and besieged the City, there was not one Christian remaining in it. *Whitby, Hammond.*

23 — *In your patience possess ye your souls.*] i. e. There is no surer Way to keep and preserve your Lives, as a persevering, faithful Adherence to *Christ*. *Hammond.*

27 — *Shall be preached in all the world.*] That it was thus, before the Destruction of *Jerusalem*, spread through the *Roman Empire*, filled the World, *St. Paul* informs us, saying of the Preachers of it, *their Sound had gone forth into all the Earth, and their Words to the End of the World, Rom. x. 18. Whitby.*

— *And then shall the end come.*] i. e. The End of the *Jewish* State: When the *Gentiles*, by the Preaching of the Apostles, should be gathered unto *Christ*, then should the *Jewish* Church and Commonwealth be utterly dissolved; which till then had continued united under some Polity and Form of Government, from its first Beginning. For so it pleased the Wisdom of Almighty God, when he would reject the *Jews*, not to dissolve their State, till he had erected him a new one among the *Gentiles*. *Mede.*

29 — *On the house top.*] The Buildings of *Judæa* had generally plain Roofs, fit to walk upon, and converse in, as Cloisters paved with Stones to that Purpose. *Hammond.*

30 *To take up his garment.*] i. e. Let no Man tarry in Hopes of saving his Goods, but leave all Things behind him, and flee every one for his Life. *Clarke.*

32 — *That give suck in those days.*] *Viz.* Of Vengeance, and so are not in a Condition to fly from it. *Whitby.*

— *Not in the winter.*] The Ways being scarce passable; nor on the Sabbath day, because that the Travel which was permitted on that Day was limited to a very small Journey, *Acts i. 12.* wherefore a Man might not flee far. *Whitby, Dio.*

35 — *Led*

A. D. 35 — *Led away captive into all nations.*] The Number of
 33. those that in the Siege of *Jerusalem* by *Titus* died by the Sword
 and Famine, is said to be Eleven Millions. Then when the
 City was taken, the handsomest were reserved for Triumph,
 the rest that were above seventeen Years of Age were sent
 bound to *Egypt* to be Slaves there, those under Seventeen were
 sold to Merchants of all Countries; and of all these the Number
 was Ninety seven Thousand. *Hammond.*

— *Jerusalem shall be trodden down.*] i. e. *Jerusalem* itself
 shall be demolished, and shall continue in the Possession of the
Gentiles, till the Time when, the *Gentiles* having long enjoyed
 the Blessing of the Gospel, the *Jews* shall again be converted,
 and return to the Obedience of God's Commands. *Clarke,*
Whitby.

36 — *No flesh — for the elect's sake.*] By *no Flesh* here is
 meant none of the *Jews*: By the *Elect* is meant sincere and
 good Christians: And the Meaning is, That the Sharpness of
 this War from the *Romans* without, and of the *Zealots* within,
 that killed all that were averse from War, was such, that if it
 had continued, all the *Jews* every where had been utterly de-
 stroyed. So that God in his Providence shortened those Days
 by their mutual Slaughters, the Burning of their Granaries, and
 the Famine, and by enfeebling the *Jews*, so that *Titus* himself
 confessed it was God who deprived the *Jews* of those Fortresses.
Hammond, Whitby.

41 *For as the lightning, &c.*] For as Lightning appears not
 here or there, but shines through all Places in an Instant; so
Christ will not shew himself in this or that peculiar Place, but his
 Power in destroying his Enemies shall demonstrate itself evident-
 ly through all the Land at once; and his Religion, by the won-
 derful Efficacy of the divine Power, shall prevail, and be esta-
 blished in a great Part of the World, as it were in a Moment.
Clarke. See Chap. 11. of this Book, Ver. 14, N.

45 — *Shall see the Son of man coming, &c.*] Our Saviour's
 Coming here seems to import his Coming by the *Roman Army*
 to besiege and to destroy *Jerusalem*, and the unbelieving *Jews*.
 See this Interpretation proved by *Whitby.*

50 — *The kingdom of God is nigh at hand, &c.*] i. e. When
 ye see those Signs, which I have foretold you, come to pass, ye
 may know certainly, that the Destruction of *Jerusalem*, and of
 the Nation of the *Jews*, is just at hand. *Clarke.*

52 *Heaven and earth shall, &c.*] Some have conjectured,
 and indeed very ingeniously, that this Verse is a Transition from
 the Description of the Destruction of *Jerusalem* to that of the
 Day of Judgment: And then it must be thus paraphrased, *What*
I told you about the Destruction of Jerusalem shall all be fulfilled,

in the present Age: But I have a greater Thing to declare to you, A.D. and that is the End of the World, and the general Judgment, 33. which shall also as certainly come to pass, but the Time when it shall be is not revealed. Clarke.

53 *Neither the Son.] Namely, as he is Man and Mediator: Or, The Son of Man hath not Commission to declare the exact Time when it shall be. Dio, Clarke, Hammond.*

57 — *They were eating, &c.] See Chap. 11. of this Book, Ver. 17. N.*

59 *The one shall be taken.] Viz. Gathered up by the Angels into the Kingdom of Heaven. Dio.*

60 *Be grinding.] According to the Custom of those Days, which was to employ their Bondmen and Bondwomen in grinding at Hand-mills, Exod. xi. 5. Dio.*

64 *For the Son of man, &c.] By the Son of Man's taking a far Journey, and leaving his House, is signified our Lord's Ascension into Heaven, after he had finished the glorious Work of our Redemption by his Death and Resurrection; and leaving his Church, which is his great Family or Household, to the Management of those he thought fit to intrust in his Absence. And he gave Authority to his Servants, the chief Ministers of his Kingdom, the Apostles, and their Successors the Bishops, and the Civil Powers too when they became Christians, to take Care of the good Government of it; and to every Man, every particular Member, from the highest to the lowest, he assigned his proper Work, and Duty in his Station, of which he would require an Account at his Return, i. e. at the Day of Judgment. And commanded the Porter to watch; that is, He gave a strict Charge to the Clergy, those that by their Office are to watch for the Souls of their Brethren, and have the Power of the Keys committed to them, to admit into, and to shut out of the Church; to be very vigilant for the good of the holy Society in general, and of every Soul in particular under their Inspection, and preserve them, as much as in them lay, in a good Condition for their great Lord's Return; wakeful and circumspect, diligent and industrious in their several Places, that all Things might be in good Readiness for him, lest coming suddenly he should find them sleeping, idle, careless, and negligent, which would be of the worst Consequence, and bring upon them the severest Punishment. And because the Time of his Coming was so uncertain, both as to the Day and the Hour, therefore it became every one to be ready, and that he might be so, to watch, i. e. be always provided for that dreadful Time by a Life of all holy Conversation and Godliness. Bragg.*

67 *Shall make him ruler over all his goods.] i. e. Shall greatly reward his Faithfulness. Whitby.*

A. D. 71 *Shall cut him asunder.*] 'Twas the Law for Debtors that
 33. were accused and cast in Judgment for Falseness, or Non-per-
 formance of Promise and Obligation to Creditors, to be cut a-
 sunder, saith *Tertullian*; and so proportionably *Stewards* that
 have not performed their Master's Trust. And this Punishment,
 saith *Christ*, will I inflict on those who are perfidious in their
 Covenant of Baptism, and Enemies to my Government. *Ham-*
mond, Whitby.

C H A P. XII.

MATTH. XXV. *the whole Chapter.* LUKE XXI.
ver. 37, 38.

The Parable of the wise and foolish Virgins, ver. 1.
The Parable of the Talents, ver. 14. A De-
scription of the last Judgment, ver. 31.

Mat. xxv.

I THEN shall the kingdom of heaven be likened
 unto ten virgins, which took their lamps, and
 went forth to meet the bridegroom.

2 And five of them were wise, and five were foolish. 2

3 They that were foolish took their lamps, and took 3
 no oil with them.

4 But the wise took oil in their vessels with their 4
 lamps.

5 While the bridegroom tarried they all slumbered 5
 and slept.

6 And at midnight there was a cry made, Behold, the 6
 bridegroom cometh, go ye out to meet him.

7 Then all these virgins arose, and trimmed their 7
 lamps.

8 And the foolish said unto the wise, Give us of your 8
 oil, for our lamps are gone out.

9 But the wise answered, saying, Not so; lest there 9
 be not enough for us and you: but go ye rather to them
 that sell, and buy for yourselves.

10 And while they went to buy the bridegroom came, 10
 and they that were ready went in with him to the mar-
 riage, and the door was shut.

11 Afterward came also the other virgins, saying, 11
 Lord, Lord, open to us.

B b 4

12 But

- 12 12 But he answered and said, Verily, I say unto you, A. D. I know you not. 33.
- 13 13 Watch therefore, for ye know neither the day, nor the hour, wherein the Son of man cometh.
- 14 14 For *the kingdom of heaven* is as a man travelling into a far country, who called his own servants, and delivered unto them his goods :
- 15 15 And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey.
- 16 16 Then he that had received the five talents went and traded with the same, and made *them* other five talents.
- 17 17 And likewise he that *had received* two, he also gained other two.
- 18 18 But he that had received one went and digged in the earth, and hid his lord's money.
- 19 19 After a long time the lord of those servants cometh, and reckoneth with them.
- 20 20 And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents : behold, I have gained besides them five talents more.
- 21 21 His lord said unto him, Well done, thou good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.
- 22 22 He also that had received two talents came and said, Lord, thou deliveredst unto me two talents : behold, I have gained two other talents besides them.
- 23 23 His lord said unto him, Well done, good and faithful servant ; thou hast been faithful over a few things, I will make thee ruler over many things : enter thou into the joy of thy lord.
- 24 24 Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strewed :
- 25 25 And I was afraid, and went and hid thy talent in the earth ; lo, there thou hast *that* is thine.
- 26 26 His lord answered, and said unto him, Thou wicked and slothful servant, thou knewest that I reap where

A. D. where I sowed not, and gather where I have not
33. strewed :

27 Thou oughtest therefore to have put my money to 27
the exchangers, and then at my coming I should have re-
ceived my own with usury.

28 Take therefore the talent from him, and give it 28
unto him which hath ten talents.

29 For unto every one that hath shall be given, and he 29
shall have abundance : but from him that hath not shall
be taken away even that which he hath.

30 And cast ye the unprofitable servant into outer 30
darkness : there shall be weeping and gnashing of teeth.

31 When the Son of man shall come in his glory, and 31
all the holy angels with him, then shall he sit upon the
throne of his glory.

32 And before him shall be gathered all nations : and 32
he shall separate them from one another, as a shepherd
divideth his sheep from the goats :

33 And he shall set the sheep on his right hand, but 33
the goats on the left.

34 Then shall the King say unto them on his right 34
hand, Come ye blessed of my Father, inherit the king-
dom prepared for you from the foundation of the world.

35 For I was an hungred, and ye gave me meat : I 35
was thirsty, and ye gave me drink : I was a stranger, and
ye took me in :

36 Naked, and ye cloathed me : I was sick, and ye 36
visited me : I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, 37
when saw we thee an hungred, and fed *thee* ? or thirsty,
and gave *thee* drink ?

38 When saw we thee a stranger, and took *thee* in ? 38
or naked, and cloathed *thee* ?

39 Or when saw we thee sick, or in prison, and came 39
unto thee ?

40 And the King shall answer and say unto them, 40
Verily, I say unto you, inasmuch as ye have done *it* unto
one of the least of these my brethren, ye have done it un-
to me.

41 Then shall he say also unto them on the left hand, 41
Depart from me, ye cursed, into everlasting fire prepared
for the devil and his angels.

- 42 42 For I was an hungred, and ye gave me no meat : I A.D.
was thirsty, and ye gave me no drink : 33.
- 43 43 I was a stranger, and ye took me not in : naked,
and ye cloathed me not : sick, and in prison, and ye vi-
sited me not.
- 44 44 Then shall they also answer him, saying, Lord,
when saw we thee an hungred, or a thirst, or a stranger,
or naked, or sick, or in prison, and did not minister un-
to thee ?
- 45 45 Then shall he answer them, saying, Verily, I say
unto you, inasmuch as ye did *it* not to one of the least of
these, ye did *it* not to me.
- 46 46 And these shall go away into everlasting punish-
ment : but the righteous into life eternal.
- Luk. xxi. 47 And in the day-time he was teaching in the tem-
37 ple, and at night he went out, and abode in the mount
that is called the *mount* of olives.
- 38 48 And all the people came early in the morning to
him in the temple for to hear him.

ANNOTATIONS.

Ver. 1: *Then shall the kingdom of heaven be likened unto ten virgins, &c.*] By the *Virgins* is represented the Society of *Christians*, those that profess to *believe* in, and to be Disciples of the Holy *Jesus*: By half of those *Virgins* being *wise*, and half *foolish*, is represented the great *Difference* there is among those that go under the same general Character of *Christians*; some being sincere and hearty, which are the *wise*; others being merely formal, and Christians only in Shew, which are the *foolish*. By the *Lamps* of those *Virgins* is expressed the *Souls* of Christians, which are to burn with holy Fires of *Love* and *Devotion* to God our Saviour. The *Slumbering* signifies the remitting more or less, through the Infirmary of the *Flesh*, that exact Diligence and Watchfulness wherewith we ought to prepare and wait for the Appearance of our Lord. The *Bridegroom* is *Christ*: The *going forth to meet him* signifies our *preparing* against his calling us from the World by *Death*, and providing against his coming to *Judgment*. By the *Oil* is represented the *Graces* and *Virtues* of Christians, the *Habits* of sincere Piety and Goodness.

The Parable is an Allusion to a Custom anciently used at Weddings, when the Bride's Relations and Acquaintance went forth

A.D. forth with Lamps and Lights in great Numbers to meet the
 33. Bridegroom when he came to the Bride's House to have her
 away to his own, which was commonly done in the Night-
 time : And by it our Lord teaches us that it is not sufficient for
 us to be once prepared and disposed to follow him, except we
 also persevere in it ; that therefore 'tis our bounden Duty care-
 fully to use and improve the present Time and Opportunity for
 Religion, and the working out our Salvation, and not defer it
 till it be too late. *Bragg, Dio, Collyer, Clarke.*

14 *For the kingdom of heaven is as a man travelling into a far
 country, &c.]* The Purport of this Parable is the same with the
 foregoing, a lively Enforcement of the great Duty of *Watching*
 and being always ready. See *Ch. IV. of this Book, Ver. 35. N.*

26 *Thou knewest that I reap where I sowed not.]* From this
 Passage we must not conclude that our Lord is austere and ri-
 gorous ; but it is an Argument out of his own Mouth to con-
 demn him for not acting suitably to his own hard Conceptions
 of his Lord. Nor do these Words, *Thou oughtest to have put
 my Money to the Usurers*, shew, that *Christ* approved of Usury ;
 but only that he, who thought so sordidly of his Master, should
 have used his Talents agreeably, that so he might have had his
 own with Usury. *Whitby, Dio.*

35 *I was an hungred, &c.]* Here we are taught, that giving
 Meat and Drink to the *Hungry* and *Thirsty*, succouring the ho-
 nest and distressed *Stranger*, cloathing the *Naked*, visiting and
 tending the *Sick*, and relieving the poor *Prisoners*, are such
 good Works as will be owned by *Christ* at the great Day of
 Judgment as *done to himself* : (O how highly ought we to esteem
 of him who so esteemed us !) And on the contrary, that the
 Sin of Omission in not relieving the Poor and Distressed, &c.
 will certainly bring upon us the Wrath of God, shut us out
 from Heaven, and be the Occasion of our being condemned to
 the everlasting Fire of Hell.

But here note, that it is undoubtedly certain, that at the great
 Day Inquisition will be made concerning the Discharge or Omis-
 sion of our Duty in all other respects. But our Lord is pleased
 to mention the Duties of Mercy and Charity in particular, be-
 cause his own Example, and the Genius of our holy Religion
 conspire in so eminent a Manner to dispose us to all good and
 beneficent Actions. *Collyer, Whitby, Fiddes.*

C H A P. XIII.

A.D.

33.

MATTH. xxvi. ver. 1. to ver. 17. MARK xiv.
ver. 1. to ver. 12. LUKE xxii. ver. 1. to ver. 7.
JOHN xiii. ver. 1. to ver. 31.

*The Jews Conspiracy against Jesus, ver. 4. Christ's
Head anointed, as he is at Supper in Bethany,
ver. 7. He gives his Disciples an eminent Example
of Humility, ver. 18. And exhorts them to imitate
that Example, ver. 26. Foretels who should be-
tray him, ver. 40. Judas covenants to betray his
Lord and Master, ver. 47.*

Lu. xxii.

1 **N**OW the feast of unleavened bread drew nigh,
Matt.xxvi. which is called the passover.

1 2 And it came to pass, when Jesus had finished all
these sayings, he said unto his disciples,

2 3 Ye know that after two days is *the feast* of the pass-
over, and the Son of man is betrayed to be crucified.

3 4 Then assembled together the chief-priests, and the
Scribes, and the elders of the people, unto the palace of
the high-priest, who was called Caiaphas,

4 5 And consulted, that they might take Jesus by sub-
tilty, and kill him.

5 6 But they said, Not on the feast-day, lest there be
Lu.xxii.2 an uproar among the people; for they feared the people.

Matt.xxvi. 7 Now when Jesus was in Bethany, in the house of
6 Simon the leper, as he sat at meat, there came a woman,
Mar. xiv. having an alabaster-box of ointment of spikenard, very
3 precious; and she brake the box, and poured it on his
head.

Matt xxvi. 8 But when his disciples saw it, they had indignation
8 within themselves, and said, Why was this waste of the
Mar.xiv.4 ointment made?

5 9 For it might have been sold for more than three
hundred pence, and have been given to the poor. And
they murmured against her.

6 10 And Jesus said, Let her alone, why trouble ye her?
she hath wrought a good work on me?

11 For

A.D. 11 For ye have the poor with you always, and when-
 33. soever ye will ye may do them good: but me ye have
 not always.

12 She hath done what she could: she is come afore- 8
 hand to anoint my body to the burying.

13 For in that she hath poured this ointment on my Matt.xxvi.
 body, she did *it* for my burial. 12

14 Verily, I say unto you, Wheresoever this gospel 13
 shall be preached in the whole world, *there* shall also this,
 that this woman hath done, be told for a memorial of her.

15 Now before the feast of the passover, when Jesus John xiii.
 knew that his hour was come that he should depart out of 1
 this world unto the Father, having loved his own which
 were in the world, he loved them unto the end.

16 And supper being ended, (the devil having now 2
 put into the heart of Judas Iscariot, Simon's *son*, to be-
 tray him)

17 Jesus knowing that the Father had given all things 3
 into his hands, and that he was come from God, and
 went to God,

18 He riseth from supper, and laid aside his garments, 4
 and took a towel, and girded himself.

19 After that he poureth water into a bason, and be- 5
 gan to wash the disciples feet, and to wipe *them* with the
 towel wherewith he was girded.

20 Then cometh he to Simon Peter: and Peter saith 6
 unto him, Lord, dost thou wash my feet?

21 Jesus answered and said unto him, What I do thou 7
 knowest not now; but thou shalt know hereafter.

22 Peter saith unto him, Thou shalt never wash my 8
 feet. Jesus answered him, If I wash thee not, thou hast
 no part with me.

23 Simon Peter saith unto him, Lord, not my feet 9
 only, but also *my* hands, and *my* head.

24 Jesus saith to him, He that is washed, needeth 10
 not save to wash *his* feet, but is clean every whit: and
 ye are clean, but not all.

25 For he knew who should betray him; therefore 11
 said he, Ye are not all clean.

26 So after he had washed their feet, and had taken 12
 his garments, and was set down again, he said unto them,
 Know ye what I have done to you?

- 13 27 Ye call me Master and Lord ; and ye say well ; A.D.
for *so* I am. 33.
- 14 28 If I then, *your* Lord and Master, have washed
your feet, ye also ought to wash one another's feet.
- 15 29 For I have given you an example, that ye should
do as I have done to you.
- 16 30 Verily, verily, I say unto you, The servant is not
greater than his lord, neither he that is sent greater than
he that sent him.
- 17 31 If ye know these things, happy are ye if ye do
them.
- 18 32 I speak not of you all ; I know whom I have cho-
sen : but that the scripture may be fulfilled, He that
eateth bread with me hath lift up his heel against me.
- 19 33 Now I tell you before it come, that when' it is
come to pass ye may believe that I am *he*.
- 20 34 Verily, verily, I say unto you, He that receiveth
whomsoever I send, receiveth me ; and he that receiveth
me, receiveth him that sent me.
- 21 35 When Jesus had thus said he was troubled in spirit,
and testified, and said, Verily, verily, I say unto you,
that one of you shall betray me.
- 22 36 Then the disciples looked one on another, doubt-
ing of whom he spake.
- 23 37 Now there was leaning on Jesus bosom one of his
disciples whom Jesus loved.
- 24 38 Simon Peter therefore beckened to him, that he
should ask who it should be of whom he spake.
- 25 39 He then lying on Jesus breast, saith unto him,
Lord, who is it ?
- 26 40 Jesus answered, He it is to whom I will give a
sop when I have dipped it. And when he had dipped the
sop he gave it to Judas Iscariot, *the son* of Simon.
- 27 41 And after the sop Satan entered into him. Then
said Jesus unto him, That thou doest, do quickly.
- 28 42 Now no man at the table knew for what intent
he spake this unto him.
- 29 43 For some of *them* thought, because Judas had the
bag, that Jesus had said unto him, Buy *those things* that
we have need of against the feast ; or that he should give
something to the poor.

A.D. 44 He then having received the sop went immediately out : and it was dark.

33. ly out : and it was dark.

45 And he went his way, and communed with the chief-priests and captains, how he might betray him unto them.

Lu. xxii.

4

46 And when they heard it, they were glad, and promised to give him money.

Mar. xiv.

11

47 And he said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver.

Matt. xxvi.

15

48 And he promised, and from that time he sought how he might conveniently betray him unto them in the absence of the multitude.

Luke xxii. 6

Mat. xxvi. 16

Mar. xiv. 11

ANNOTATIONS.

Ver. 3. — *The Son of man is betrayed, &c.]* Christ arms his Disciples against the Scandal and Bitterness of the Cross, and shews that he voluntarily, without Constraint, presented himself to die for our Redemption, offering the Sacrifice of Obedience unto God his Father. *Dio.*

4 *Assembled together the chief-priests, &c.]* A Description of the great Council, or Sanhedrim, which consisted of seventy Judges, besides the High-Priest and the chief Magistrate of the People; (*Numb. xi. 16, 17, 24.*) and it belonged to them to judge of the most weighty Matters, as of a false Prophet, such a one as they accused Jesus to be. *Dio, Grotius.*

6 — *Not on the feast-day.]* By the *Feast-day* we are to understand not the Meal of the *Paschal*, but the whole Festival, all the Time from the killing the Paschal Lamb to the last Day of eating unleavened Bread, which consisted of eight Days. Of which the first and last, and Sabbath, if any intervened, were only accounted Festivals; on the other Days they were permitted to work. Now from their Writings we learn, that it was the Custom of the Jews to put notorious Malefactors, Rebels, and Impostors, to Death at one of the three Feasts, because then only, by reason of the publick Congress of the People from all Parts of Judæa, all might hear and fear, *Deut. xvii. 13.* Hence it is that this *Feast of Passover* was waited for by the Jews, and designed for the Death of Christ, as of a Rebel and Impostor both, one which they would fancy to be an Enemy to *Cæsar*, and a false Prophet, and Seducer of the People. But for Fear of the Multitude, the Fathers of the Sanhedrim seem willing to recede

recede from this received Custom, but quickly change their A.D. Minds on Judas's Proffer. Grotius, Whitby, Hammond, Dio. 33.

7 Now when Jesus was in Bethany, &c.] That the Supper here, and the Supper in John xii. (see Chap. v. Ver. 4. of this Book) were not one and the same Supper, but two Suppers at some Days Distance, appears by these Observations: First, The Supper in John was in the House of Lazarus, but the Supper here in the House of Simon the Leper. Secondly, At the Supper in John, Christ's Feet were anointed, but here his Head was anointed. Thirdly, The Supper in John was six Days before the Passover, but the Supper here but two Days before: For observe, Mark xiv. 1. After two Days was the Feast of the Passover; and then, Ver. 3. And Jesus being in Bethany.

Thus did this Mary (who is supposed to be Mary Magdalen) anoint Christ three several times; his Feet at her first Conversion, and his Feet again six Days before the Passover, and his Head and Body here two Days before the Passover, even that Night that Judas first went about to make his Bargain for betraying him. Lightfoot.

10 Let her alone, &c.] See Chap. v. Ver. 10. of this Book, Note.

11 Ye have the poor with you, &c.] The Meaning is, You have always Opportunity enough to relieve the Poor, but as for me, who shall shortly die for you, you will not know henceforth how to yield me any more human Service; this Woman has done me as it were the last; correspondent to that which they do to dead Bodies, embalming them. Dio.

16 Supper being ended, &c.] To convince the Reader that the true Order of Time is here observed, and that the Evangelists are properly connected, we shall prove these two Things: First, That the Supper here was not the Paschal Supper, but a Supper before the Passover. Secondly, That it is the same with that in Matth. xxvi. 6. and Mark xiv. 3. (See Ver. 7. of this Chapter.)

And, first, The Supper in John xiii. was not on the Passover Night, but before: This is evident from these Arguments, First, Because St. John says expressly Ver. 1. that it was before the Feast of the Passover. Secondly, The Disciples, when Jesus said to Judas, that thou doest, do quickly, thought that Christ had bid him buy those Things which were needful for the Paschal Feast; (John xiii. 29. or Ver. 43. of this Chapter) by which it appears that the Feast was not yet come. Thirdly, The Devil entered into Judas after our Lord had given the Sop to him at this Supper; (Ver. 41. of this Chapter) and yet it is evident from St. Luke xxii. 1, 3. that Satan entered into Judas when the Passover was only near, but not yet come. For observe his Order: He tells

A. D. tells us, *Ver. 3, 4.* that *Satan* entered into *Judas*, and he consulted with the *Chief-Priests*, and with the *Soldiers*, how he might deliver him up unto them; and then it follows, *Ver. 7, 8.* then came the Days of unleavened Bread, and *Christ* said to his Disciples, *Prepare the Passover for us, that we may eat*; so that *Satan* must have entered into *Judas* before the Passover was prepared. Fourthly, Had the Supper mentioned here by *St. John* been the *Paschal Supper*, *Judas* must have made his Agreement to betray *Christ* after that Supper; whereas it is plain from all the other *Evangelists*, that he did that before the *Paschal Supper*. See *Matth. xxvi. 14. Mark xiv. 10. Luke xxii. 4.* Fifthly observe, That at this Supper *Christ* only privately discovers the Traitor to *St. John*, (*Ver. 39, 40. of this Chapter*) whereas at the *Paschal Supper* he makes him known openly to them all; (*Matth. xxvi. 25. or Ch. xv. 16. of this Book*) here he discovers him to *St. John*, by giving him a Sop which he had dipped in the Dish; there he discovers him to the rest by this, that *his Hand was with him in the Dish.* (*Matth. xxvi. 23. Mark xiv. 20. or Ch. xv. 14. of this Book.*)

Against what is here said it may be objected, that *Christ* saith *John xiii. 38.* (see *Ver. 8. of the next Chapter*) *The Cock shall not crow before thou hast denied me thrice*; now this, say the Objectors, seems to have been said at *Christ's* last Passover. To this I answer, that when *Christ* said this to *Peter* elsewhere, he always adds the Circumstance of Time, either the Cock shall not crow *this Night*, (*Ch. xviii. 7. of this Book*) or *this Day*, *Luke xxii. 34.* whereas here no Circumstance of Time is added, which makes it probable, the Words here were not spoken at the same Time. Secondly, The Words in *St. John* were spoken upon Occasion of *St. Peter's* Answer to these Words of *Christ*, *Whither I go thou canst not follow me now.* (*Ver. 6. of the next Chapter*) but the like Words in *St. Matthew* and *St. Mark* were spoken upon Occasion of our Lord's Prediction that *they should all be offended because of him that Night*, *Matth. xxvi. 31. Mark xiv. 27.* and in *St. Luke* upon Occasion of *Christ's* saying to *Peter* in particular, *Satan hath desired to winnow thee*, *Ch. xxii. 31, 32.* (see *Ch. xviii. Ver. 2, 5. of this Book*) which makes it farther probable, that these Words here were spoken at a different Time.

Thus having shewn that the Supper here in *John xiii.* was not on the Passover Night, but before; I proceed, secondly, to shew that it was two Days before the Passover, and the same with that Supper mentioned by *St. Matthew* and *Mark* in *Bethany*. And for the Proof of this we need go no further than this Observation: That both the *Evangelists* *St. Matthew* and *Mark* do begin the Treason of *Judas* from that Supper in

Bethany; *Matth.* xxvi. 13, 14. *Mark* xiv. 9, 10. for as soon as A. D. they have related the Story of that Supper, they presently add, 33.
then one of the twelve, called Judas, went to the Chief-Priests,
 &c. Now it is apparent that he began the acting of his Treason from the Time of *Satan's* entering into him with the Sop, which was at the Supper *John* xiii. (see *Ver.* 41. of *this Chapter*) and so it concludeth that to be the same Supper with that in *Matth.* xxvi. and *Mark* xiv. *Lightfoot, Whitby.*

15 *He loved them unto the end.*] *i. e.* To the Close of his Life, and shewed his Affection to them by washing their Feet. *Whitby.*

17 *Jesus knowing that he was come from God, and went to God.*] Now seeing it is certain that he left the World, and went to the *Father*, by ascending from the Earth to the highest Heavens, must not the Opposition require that he came out from the *Father* into the World, by coming from Heaven to the Earth? *Whitby.*

19 — *Began to wash the disciples feet.*] Great is this Instance of Humility, if we consider, *First*, The Dignity of the Person expressed in the 17th Verse. *Secondly*, The Action itself, with the Circumstances of it: For, *First*, *Christ* lays aside his uppermost Garment, and he girds himself as Servants used to do when they did minister to their Masters. *Secondly*, He actually washed his Disciples Feet, which also Servants did to their Masters when they came from a Journey, to cleanse them from the Dirt, and to refresh them. See *Whitby, Lightfoot.*

21 — *Thou shalt know hereafter.*] *i. e.* After the Ceremony is over I shall tell thee it was intended as an Example of that Humility which I would have you shew in ministering to the meanest Christians, though you in Station and Office be superior to them. *Whitby.*

22 — *Thou hast no part with me.*] *i. e.* Canst not be my Disciple, nor continue to have a Part in my Family and Kingdom. Meaning by an easy Figure and customary Allusion to the Thing they were at that Time doing, that without such Holiness and Purity of Mind, as is naturally represented by cleansing and washing the Body with Water, he could not be a worthy Apostle and Preacher of the Gospel. *Clarke.*

24 *He that is washed, needeth not save to wash his feet.*] Because they only gather Dirt and Gravel in a Journey: Meaning by the same Allusion as before, that he who has once heartily embraced and for some Time obeyed the Doctrine of the Gospel must not be supposed ever after to stand any more in need of any total and entire Change of Heart and Mind, but only to cleanse himself continually from the unavoidable IncurSIONS of daily Infirmities. *Whitby, Clarke.*

A.D. 28 — *Ye ought also to wash one another's feet.*] Not in the
 33. literal Sense, but in the spiritual, by shewing all Willingness
 and Chearfulness to do all Acts of Kindness, Humility and Cha-
 rity to one another. *Whitby, Clarke.*

32 *I know whom I have chosen.*] *Viz.* To the Office of an
 Apostle: For *Christ* speaks not here of an Election to Faith, and
 by it to Salvation; that being constantly in Scripture ascribed
 to God the Father. And the Import of the Words seems to be
 this, I know every one of your Hearts and Dispositions now,
 and I knew them then when I first chose you to be my Apostles
 and Companions: I know that one of you will betray me;
 and I knew from the Beginning that he would do so: But God
 in his Wisdom hath permitted this, that, as *Achitophel* betrayed
David, though he was his familiar Friend; so *Judas*, my Fa-
 miliar at my Table, might betray the Son of God; and so the
 Words recorded *Psalms* iv. 9. might be fulfilled in him also,
 of whom King *David* was the Type. *Grotius, Clarke, Whitby.*

37 *Leaning on Jesus's bosom.*] See B. II. Ch. ix. Ver. 35.
Note.

41 *Satan entered into him.*] Not as to the Substance, but as
 to the Operation; as he is said to do, when the Will is fully
 inclined to obey his Motions, and we do not resist them. Thus,
 after *Judas* had neglected all the kind Warnings and Admoni-
 tions that *Jesus* had given him, and was therefore now left
 wholly to himself, to follow the corrupt Inclinations of his own
 wicked Heart, he readily complies with the present Tempta-
 tions of the Devil, and is carried on without Remorse to the
 Performance of the most horrid Enterprize, the Betraying of
 his Master. *Whitby, Clarke.*

— *That thou doest,*] *i. e.* What thou intendest to do, *do*
quickly. This is not a Command to *Judas* to go on with his
 wicked Enterprize, but only a Declaration made by *Christ* of
 his Readiness to suffer Death. *Grotius, Whitby.*

47 — *For thirty pieces of silver.*] Or *Shekels*, Value Three
 Pounds Fifteen Shillings. This Sum was the Price of Servants;
 (a Freeman being generally valued at Sixty *Shekels*) so true is
 that Saying of St. Paul, that *Christ* took on him the Form of a
 Servant, to whom also the Death of the Cross peculiarly be-
 longed among the Romans. *Hammond.*

C H A P. XIV.

A.D.

33.

JOHN xiii. ver. 31. *to the end*; and Chap. xiv. *to the end.*

Christ solemnly enjoins his Disciples to love one another, ver. 4. And foretels Peter's Fall, ver. 8. Comforts his Disciples before his Departure with the Promise of preparing them a Place in Heaven, ver. 10. And of their having their Prayers heard, ver. 21. And of the Holy Spirit's being speedily sent unto them, ver. 24. Obedience and Perseverance the necessary Condition upon which all spiritual Blessings depend, ver. 29. Why Jesus manifested himself to certain particular Persons rather than to the rest of the World, ver. 30. He takes his Leave of his Disciples, ver. 35.

Joh. xiii.

31 **I** T HEREFORE when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him.

32 2 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

33 3 Little children, yet a little while I am with you. Ye shall seek me : and as I said unto the Jews, Whither I go ye cannot come. so now I say unto you.

34 4 A new commandment I give unto you, That ye love one another ; as I have loved you, that ye also love one another.

35 5 By this shall all men know that ye are my disciples, if ye have love to one another.

36 6 Simon Peter said unto him, Lord, whither goest thou ? Jesus answered him, Whither I go thou canst not follow me now ; but thou shalt follow me afterwards.

37 7 Peter said unto him, Lord, why cannot I follow thee now ? I will lay down my life for thy sake.

38 8 Jesus answered him, Wilt thou lay down thy life for my sake ? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice.

Joh. xiv. 9 Let not your heart be troubled ; ye believe in God, I believe also in me.

10 In

A.D. 10 In my Father's house are many mansions; if *it were* 2
 33. not so, I would have told you; I go to prepare a place
 for you.

11 And if I go and prepare a place for you, I will 3
 come again, and receive you unto myself, that where I
 am *there* ye may be also.

12 And whither I go, ye know, and the way ye 4
 know.

13 Thomas saith unto him, Lord, we know not 5
 whither thou goest, and how can we know the way?

14 Jesus saith unto him, I am the way, and the truth, 6
 and the life: no man cometh unto the Father but by me.

15 If ye had known me, ye should have known my 7
 Father also: and from henceforth ye know him, and have
 seen him.

16 Philip saith unto him, Lord, shew us the Father, 8
 and it sufficeth us.

17 Jesus saith unto him, Have I been so long with 9
 you, and yet hast thou not known me, Philip? he that
 hath seen me, hath seen the Father; and how sayest thou
then, Shew us the Father?

18 Believest thou not that I am in the Father, and the 10
 Father in me? the words that I speak unto you, I speak
 not of myself: but the Father that dwelleth in me, he
 doeth the works.

19 Believe me that *I am* in the Father, and the Father 11
 in me: or else believe me for the very works sake.

20 Verily, verily, I say unto you, he that believeth 12
 on me, the works that I do shall he do also, and greater
works than these shall he do; because I go unto my
 Father.

21 And whatsoever ye shall ask in my name that will 13
 I do, that the Father may be glorified in the Son.

22 If ye ask any thing in my name I will do *it*. 14

23 If ye love me keep my commandments. 15

24 And I will pray the Father, and he shall give you 16
 another Comforter, that he may abide with you for ever.

25 *Even* the Spirit of truth, whom the world cannot 17
 receive, because it seeth him not, neither knoweth him:
 but ye know him, for he dwelleth with you, and shall be
 in you.

26 I will not leave you comfortless, I will come to you. 18

- 19 27 Yet a little while, and the world seeth me no A.D.
more : but ye see me ; because I live, ye shall live also. 33.
- 20 28 At that day ye shall know that I *am* in my Father,
and you in me, and I in you.
- 21 29 He that hath my commandments, and keepeth
them, he it is that loveth me : and he that loveth me
shall be loved of my Father, and I will love him, and will
manifest myself to him.
- 22 30 Judas saith unto him, not Iscariot, Lord, how is
it that thou wilt manifest thyself unto us, and not unto
the world ?
- 23 31 Jesus answered and said unto him, If a man love
me, he will keep my words : and my Father will love
him, and we will come unto him, and make our abode
with him.
- 24 32 He that loveth me not, keepeth not my sayings :
and the word which you hear, is not mine, but the Fa-
ther's which sent me.
- 25 33 These things have I spoken unto you, being *yet*
present with you.
- 26 34 But the Comforter, *which* is the Holy Ghost,
whom the Father will send in my name, he shall teach
you all things, and bring all things to your remembrance
whatsoever I have said unto you.
- 27 35 Peace I leave with you, my peace I give unto you :
not as the world giveth give I unto you. Let not your
heart be troubled, neither let it be afraid.
- 28 36 Ye have heard how I said unto you, I go away,
and come *again* unto you. If ye loved me, ye would re-
joice, because I said, I go unto the Father : for my Fa-
ther is greater than I.
- 29 37 And now I have told you before it come to pass,
that when it is come to pass ye might believe.
- 30 38 Hereafter I will not talk much with you : for the
prince of this world cometh, and hath nothing in me.
- 31 39 But that the world may know that I love the Fa-
ther ; and as the Father gave me commandment, even so
I do. Arise, let us go hence.

A.D.

33.

ANNOTATIONS.

Ver. 1. *Therefore when he was gone out, &c.*] These Words continue the Story, and assure us that the ensuing Discourse was at *Bethany* in the House of *Simon the Leper*, immediately after *Judas* was gone out about his cursed Work. *Lightfoot.*

— *Now is the Son of man glorified.*] I am now presently entering into my last Combat, in the Victory of which shall appear the Strength of my Deity and Righteousness, and so my Father's Glory shall be fully manifested in the Work of Redemption by me, his Son; which being accomplished he will give me a glorious Reward for it in his Kingdom. For, since ² both in my *Life* I have glorified God, and in my *Sufferings* and *Death* shall continue to do the same, God also will exalt me to unconceivable Glory, and give undeniable Attestations (*viz.* by Signs done in the Heaven and the Earth, which shall force Men to say even at my Death, *This truly was the Son of God*, by my glorious Resurrection and Ascension) of his having invested me with all Power in Heaven and Earth; and that too very speedily. *Dio, Clarke, Grotius, Whitby.*

4 *A new commandment, &c.*] The Loving one another was a Precept of *Moses*, and that as one's self, *Lev. xix. 18.* Why then does our Lord call it a *new Commandment*? First, Because the *Jews* limited this Love to their own People, and had no Regard to others who were not *Jews* or *Profelytes*, (see *Book III. Chap. x. Ver. 13. N.*) whereas *Christ* extends the Command to all Persons we may be concerned with, and also proposes the Measure and Degree of Love in a higher Manner than the *Jews* thought of; *as I have loved you*; As much as if our Lord had said, I now leave with you, as my last Legacy, a *new* and solemn Commandment, which is that *ye love one another*, not after the ordinary Manner of the World, but with such a Love as I have loved you, who for your sake have undergone all Hardships, and am now about to lay down my Life for you. Secondly, *Christ* might call this mutual Love a *new Commandment*, as having made it the proper Badge or Mark of the Christian Religion; thereby distinguishing his Followers from others: *By this shall all Men know that ye are my Disciples,* ⁵ *if ye have Love to one another.* *Collyer, Clarke.*

6 *Thou canst not follow me now.*] *i. e.* In my Sufferings, till by the Descent of the Holy Ghost upon thee thou art strengthened. *But thou shalt follow me afterwards.* Meaning, that after many Years *Peter* should follow him in the Likeness of his Death, and thereby be made also Partaker of his Glory. *Peter was crucified with his Head downward.* *Whitby, Grotius, Clarke.*

8 *The cock shall not crow till thou hast denied me thrice.*] The A. D. Emphasis of this Speech lieth especially in the Word *thrice*: As 33. if our Lord had said to him, Art thou so confident of thy Strength and standing for me? I tell thee, the Time will be when thou shalt deny me *thrice* in the Time of Cocks Crowing. For the Meaning is not that *Peter* should deny his Master three times over before any Cock crew, but that he should deny him thrice in the Time of Cocks Crowing, which Time was a fourth Part of the Night. See the Note on Ver. 16. in the preceding Chapter. Lightfoot.

9 *Let not your heart be troubled, &c.*] Be not affrighted and disconsolate, because I have told you I must pass through great Sufferings, and be taken away from you for a Time. But believe in God, the Author of that Doctrine you are to preach, and therefore the Defender of those who propagate it; and in Me, in whose Name you are to preach it, as having all Power in Heaven and Earth, and being always present with you, and therefore being able to assist and preserve you from all Dangers, and to reward your faithful Labours with that Crown of Glory
10 I have promised. For in Heaven, my Father's House, there is Room abundant to receive you: Otherwise I would not have raised in you a Hope and Expectation of Happiness. But now since there are Mansions sufficient for you in another State, therefore ye may with Confidence and Assurance hope for a full Accomplishment of my Promises, notwithstanding whatever this present World may contrive or act against you: And ye ought also to bear patiently my Departure from you at this Time, since 'tis only in order to open an Entrance for you into those eternal Habitations where I shall be ever with you; and to prepare a Place for you.—For Christ by his Entrance with his Sacrifice into Heaven, procured for us an Entrance into that Place which before was inaccessible. Whitby, Clarke.

12 *Ye know.*] i. e. I have told you so often and so plainly, that you must needs know it. And the way ye know; and you have been fully and abundantly instructed in the true and only Means to attain unto it. Dio.

13 *We know not, &c.*] i. e. The Disciples, whose Minds were not yet wholly weaned from the Expectation of temporal Power and Glory, understood not this Discourse of Jesus. Clarke.

14 *I am the way, &c.*] I am the Author of the Way that leadeth to Life, the Teacher of that Truth which directs to it, and the Giver of that Life which is to be obtained by walking in it. And this Life consists in the Vision or Enjoyment of the Father, to whom none cometh but by me, i. e. by imitating my
15 Example, and obeying my Commands.—Now if you say, you

A.D. you do not know *my Father*, I tell you, no Man who knows *me* can be ignorant of *my Father*, of his Will, and the Means to please him, and of the Way to attain the highest Happiness in the Enjoyment of him: For my Father and I are in Effect one and the same. So that if you know *me*, you cannot but know my Father also. As indeed ye do know him, and have been sufficiently instructed in his Will. *Whitby, Clarke.*

19 — *And the Father in me.*] By Virtue of his Spirit residing in me, so that I both perfectly know his Will, and I can do the most mighty Works by this Power of the most High. *Whitby.*

20 *Greater works, &c.*] *i. e.* Ye shall be indued with Power, not only to do the same Works I have done; to heal Diseases, cast out Devils, and the like; but moreover to do greater Things than those, to speak with all Kinds of Tongues, and to propagate my Religion among the *Gentiles*, even through all the Nations of the Earth. That this is the true Meaning of these Words is manifest from the Reason of them here assigned, *Because I go to the Father, viz.* to send the Holy Spirit down upon you, by whom these greater Works are to be done. *Clarke, Whitby, Grotius.*

21 *Whatsoever ye shall ask in my name.*] Though it be never so high and difficult, yet if it be convenient and agreeable to your Vocation, and to the Advancement of my Kingdom, I will enable you to do it, and so by the shewing forth my Power in you after my Departure, glorify him who sent me. *Dio, Hammond.*

24 — *Another Comforter.*] The Word *Paraclete* in the Greek signifies an *Advocate* and *Comforter*; both which Offices the *Holy Ghost* performed: He did the Part of an *Advocate* in respect of *Christ* and his *Gospel*, by convincing the World of Sin in not believing on him, and of the Righteousness of *Christ*, and by confirming the *Apostles* Testimony of him by Signs and Miracles, and various Gifts imparted to them, and by pleading their Cause before Kings and Rulers, and against all their Adversaries. *Secondly*, In respect of the *Apostles* and the *Faithful*, he also did the Part of a *Comforter*, as being sent for their Consolation and Support in all their Troubles, filling their Hearts with Joy and Gladness, and giving them an inward Testimony of God's Love to them, and an Assurance of their future Happiness.

But here we must remember, as the one necessary Condition upon which all depends, and on which alone our Lord promised his Disciples the Assistance of the *Holy Spirit*, that we be careful to evidence our Love to God and his Son *Jesus Christ*, by continuing stedfast and unmoveable in our Obedience to his Commands.

mands. For the Reason our Lord assigns for the World's not
 25 receiving the *Spirit of Truth*, is, *because it seeth him not*, &c. A.D. 33.
i. e. because it is sensual and corrupt, having no Knowledge of
 him, nor Disposition to be governed by him. *Whitby, Clarke.*

26 *I will come to you.*] Not by my Resurrection only, but
 especially by the Presence of my Spirit, which shall be to you
 as a Father and an Advocate, and an assured Pledge of my last
 Return to your full Redemption. *Dio, Grotius.*

27 *But ye see me.*] *But ye shall see me*; for after I am risen
 I will shew myself to you, but not to all the People: For I shall
 live again, and ye also shall live with me. Or thus, Even in
 my bodily Absence you shall have my spiritual Presence, and
 the Communion of the Holy Spirit. So *Ver. 30, 31. Wall,*
Clarke.

28 *At that day.*] *Viz.* After I have conquered and triumphed
 over Death, and sent you the Comforter, you shall be fully con-
 vinced *that I am in my Father*, that is, that I came truly with
 Commission from him, and have kept close to the Discharge of
 it, and varied not from it in the least; and that ye in like Man-
 ner have my Power and Commission communicated to you.—
 That this is the right Interpretation of *this Verse* appears from
the next, where he that loves *Christ*, and keeps his Commandments,
 that is, that is in *Christ*, is the Subject to whom the Promise is
 made of *Christ's* manifesting himself unto him, which is the
 Importance of the Phrase, *And I in him*. By which it appears,
 that continuing steadfast and immoveable in our Faith in *Christ*,
 and in Obedience to his Commands, is the Qualification or
 Condition required in the Subject to make a Man capable of
 the Manifestation of *Christ* to him, which would not be afforded
 to any others. And this is the Importance of *Ver. 31. Ham-*
mond, Clarke.

35 *Peace I leave with you.*] *i. e.* My Grace and Blessing;
 not as the World, in empty Wishes of what they neither do nor
 can give, nor that external Peace, which is both temporary and
 uncertain, but inward Peace of Conscience, arising from the
 Pardon of your Sins, from the Sense of the Favour of God, and
 of my Presence with you by the Spirit. Wherefore *be not afraid*,
i. e. be not grieved for my Departure, seeing I promise you
 from above Help and Assistance by my Spirit. *Whitby, Dio.*

36 *If ye loved me, ye would rejoice, &c.*] If ye loved me
 according to Knowledge, with a wife and understanding Affec-
 tion, ye would have looked on my Departure with Joy, as on
 a Means of dignifying me; for *he that sent is*, as such, *greater*
than I, who am sent by him. And so my returning to my Fa-
 ther must needs be the advancing me to a higher Condition than
 that which now I am in. *Hammond, Grotius.*

A.D. 37 *I have told you before, &c.] Viz. Of my Ascent into*
 33. *Heaven, and of the Mission of the Holy Ghost, that when you*
have received this Spirit you more firmly may believe I am the
Son of God, invested with all Power in Heaven and Earth.
Whitby, Grotius.

38 *The prince of this world cometh, and hath nothing in me.]*
i. e. Satan, by his Ministers, Judas, and the Rulers of the
Jews; but they have nothing in me, have no Power over me;
shall find no Sin in me: My Life is not in their Power; but I
lay it down in Obedience to my Father, and in Love to Men.
Wall, Grotius.

39 *Arise, let us go hence.] Hitherto our Lord had discoursed*
in the House of Simon the Leper; these Words intimate his Re-
moval from Bethany to Jerusalem.

C H A P. XV.

The fourth and last Passover:

At which *Christ* was sacrificed for us.

MATTH. xxvi. ver. 17, to ver. 30. MARK xiv.
 ver. 12. to ver. 26. LUKE xxii. ver. 7. to
 ver. 31.

Jesus eats the Passover with his Disciples, ver. 1.
And foretels who shall betray him, ver. 12. Pro-
vidence brings Good out of the evil Actions of
Men, ver. 15. Jesus institutes the Sacrament of
the Lord's Supper, ver. 17. Of Ambition, ver. 21.

Lu. xxii.

1 **T**HEN came the day of unleavened bread, when 7
 the passover must be killed.

2 And the first day of unleavened bread, when they Mar. xiv.
 killed the passover, the disciples came to Jesus, saying un- 12
 to him, Where wilt thou that we prepare for thee to eat Mat. xxvi.
 the passover? 17

3 And he sendeth forth two of his disciples, Peter and Mar. xiv.
 John, and saith unto them, Go ye into the city, and be- 13
 hold, when ye are entred into the city, there shall a man Lu. xxii,
 meet you, bearing a pitcher of water, follow him into 10
 the house where he entreth in.

4 And

- Mar. xiv. 14 4 And wheresoever ye shall go in, say ye to the good A. D.
 Mat. xxvi. man of the house, The master saith, my time is at hand, 33.
 18 I will keep the passover at thy house; where is the guest-
 Mar. xiv. chamber, where I shall eat the passover with my dis-
 14 ciples?
 15 5 And he shall shew you a large upper-room furnished
 and prepared: there make ready for us.
 16 6 And his disciples went forth, and came into the city,
 Mat. xxvi. and found as he had said unto them, and *they* did as *he*
 19 had appointed them, and they made ready the passover.
 Mar. xiv. 17 7 And in the evening, when the hour was come, he
 Luk. xxii. 14 sat down, and the twelve apostles with him.
 15 8 And he said unto them, With desire I have desired
 to eat this passover with you before I suffer.
 16 9 For I say unto you, I will not any more eat there-
 of until it be fulfilled in the kingdom of God.
 17 10 And he took the cup, and gave thanks, and said,
 Take this, and divide *it* among yourselves.
 18 11 For I say unto you, I will not drink of the fruit of
 the vine until the kingdom of God shall come.
 Mat. xxvi. 21 12 And as they did eat, he said, Behold, the hand of
 Luk. xxii. 21 him that betrayeth me is with me on the table! Verily,
 Mark xiv. 18 I say unto you, one of you which eateth with me shall be-
 tray me.
 Mat. xxvi. 22 13 And they were exceeding sorrowful, and began to
 Luk. xxii. 23 enquire among themselves, which of them it was that
 Mar. xiv. 19 should do this thing, and to say unto him one by one, Is
 it I? and another *said*, Is it I?
 Mat. xxvi. 14 And he answered and said, He that dippeth his
 23 hand with me in the dish the same shall betray me.
 24 15 The Son of man goeth as it is written of him: but
 wo unto that man by whom the Son of man is betrayed:
 it had been good for that man if he had not been born.
 25 16 Then Judas which betrayed him, answered and
 said, Master, is it I? He saith unto him, Thou hast said.
 26 17 And as they were eating, Jesus took bread, and
 Lu. xxii. blessed *it*, and brake *it*, and gave it to the disciples, and
 19 said, Take eat: This is my body which is given for you:
 this do in remembrance of me.
 20 18 Likewise also the cup after supper; and when he
 Mark xiv. 23 had given thanks, he gave *it* to them, saying, Drink ye
 Mat. xxvi. 27 all of this; and they all drank of it.

- A.D. 19 And he said unto them, This is my blood of the 24
 33- new testament, which is shed for many for the remission Mat. xxvi.
 of sins. 28
- 20 Verily, I say unto you, I will not drink henceforth Mar. xiv. 25
 of this fruit of the vine until that day when I drink it new Matt. xxvi.
 with you in my Father's kingdom. 29
- 21 And there was also a strife amongst them which of Luke xxii.
 them should be accounted the greatest. 24
- 22 And he said unto them, The kings of the Gentiles 25
 exercise lordship over them; and they that exercise au-
 thority upon them are called benefactors.
- 23 But ye *shall* not be so: but he that is greatest among 26
 you, let him be as the younger; and he that is chief, as
 he that doth serve.
- 24 For whether *is* greater, he that sitteth at meat, or 27
 he that serveth? *is* not he that sitteth at meat? but I am
 among you as he that serveth.
- 25 Ye are they which have continued with me in my 28
 temptations.
- 26 And I appoint unto you a kingdom, as my Father 29
 hath appointed unto me:
- 27 That ye may eat and drink at my table in my king- 30
 dom, and sit on thrones, judging the twelve tribes of
 Israel.

ANNOTATIONS.

Ver. 2. *Where wilt thou that we prepare for thee to eat the pass-
 over?*] That our Lord did eat the last Passover with his Disciples
 at the Day and Time accustomed will be evident from the fol-
 lowing Considerations: *First*, We have the concurrent Testi-
 mony of three of the Evangelists, (as is plain from *this Chapter*)
 who are so express in this Point, that had it not been for some
 Difficulties in the fourth of them, (*John xviii. 28. see Chap.*
xix. Ver. 10. of this Book) it could never have been doubted of
 by any. *Secondly*, We are to observe, that the *Jews* reckoned
 their Days from Sun-set to Sun-set; so that the Beginning of
 the fourteenth Day began at the Sun set of the thirteenth.
Thirdly, That between that Time and the next Evening, being
 the full Time that belonged to the fourteenth Day, all that be-
 longed to the *Passover* was to be done, *viz.* the Place of eat-
 ing it was to be prepared, a Lamb to be got, and to be had to
 the

the Temple, and there killed, and his Blood sprinkled under A.D. the Name of a *Paschal*, for as many Persons as had agreed to ^{33.} be at the Eating of him. (From which by the by we have another irrefragable Proof that our Lord did eat the *Passover* at the usual Time, and that it was not possible it should be otherwise; for how impossible was it to get the Priests to kill a *Paschal* on a wrong Day?) The *Paschal* thus prepared was to be eaten about the Conclusion of that twenty-four Hours, according to that of *Moses*, *Exod. xii. 8.* *They shall eat the Flesh in that Night*, (not the Night with which the *fourteenth* Day began, but the Night or Evening concluding or shutting up the *fourteenth* Day) that is, not defer the eating it any longer than that Night; *Leave none of it till the Morning*, *Ver. 10.*—*Fourthly*, observe, This Day of the *Passover* being the *Eve* or *Preparation* of the *seven Days Feast of unleavened Bread*, they were that Day before *Sun-set* (that is, before the *fifteenth* Day began) to purge out or remove all Remainders of leavened Bread out of their Houses, and to eat the *Passover* with unleavened, and then the *Feast of unleavened Bread* was to begin, and last *seven Days*, that is, from the Evening that concluded the *fourteenth* and began the *fifteenth* Day, to the Evening the Conclusion of the *twenty-first* and Beginning of the *twenty-second* Day, *Lev. xxiii. 5. Exod. xii. 18.*—Hence 'tis manifest that the *first Day of unleavened Bread* was contemporary with the *Passover*, and they who did eat it on the *first Day of unleavened Bread* did eat it on the *fourteenth Day of Nisan*, that is, the Day on which the *Jews* did eat it.

The Order of Time then is this, *Wednesday*, being the *thirteenth* of the Month *Nisan*, our Lord was at *Bethany* in the House of *Simon* the Leper. That Evening was the Beginning of the *fourteenth* Day, when the *Passover* was to be killed; accordingly *Christ* sends two of his Disciples to prepare the *Passover* for him, which when they had done, he in the Evening of the *fourteenth*, or the Beginning of the *fifteenth*, comes with the *Twelve*, and eats the *Passover* with them.

For it is confessed on all hands, that our Lord suffered on *Friday*; and also that at the same Time that he did eat the *Passover* he instituted the holy Sacrament of the Lord's Supper, and yet that he did this the same Night that he was betrayed *St. Paul* informs us *1 Cor. xi. 23.* Now all the *Evangelists* tell us, that in the Morning following he was led bound to *Pilate*, and was crucified that Day at the sixth, and at the ninth Hour expired; therefore he must be crucified the Day after he instituted the Sacrament, and so the Day after he celebrated the *Passover*; the Day of his Crucifixion being therefore *Friday*, he must have celebrated the *Passover* on *Thursday*, or on the *fourteenth* of *Nisan*, according

A. D. according to the Law. The Objections raised from St. John 33. shall be considered in their proper Places. See *Lightfoot, Whistby, Hammond, Whiston.*

7 *The twelve apostles with him.*] Hence 'tis manifest that Judas was with him now. And therefore we must suppose that as soon as he had made his hellish Bargain with the chief Priests, he returned again to his Master, to wait for a fair Opportunity of delivering him up to them. See *Ch. XIII. Ver. 48. of this Book.*

11 *I will not drink of the fruit of the vine, &c.*] There is some Variety in the Evangelists relating the Time of these Words of *Christ*: St. *Luke* hath brought them in as spoken before the Sacrament, but *Matthew* and *Mark* after. For the reconciling of which, first the main Intent of the Relation is to be looked after, and then may we better state the Time. Now the Meaning of *Christ* in these Words, *I will no more drink of the Fruit of the Vine, &c.* is, that the Kingdom of God was now so near that this was the last Meat and Drink, or the last Meal, that he was to have before that Time. By the *Kingdom of God* meaning his Resurrection, &c. when God by him had conquered Death, Satan, and Hell. And whereas he saith, *Till I drink it new with you, &c. Ver. 20.* he did so, eating and drinking with them after his Resurrection. This therefore being the Aim of his Speech, it was seasonable to say so any Time of the Meal, *This is the last Meal I must eat with you till I be risen again from the Dead.* And hereupon the Evangelists have left the Time of his uttering of it at that Indifferency that they have done. The observing of the direct Order of *Christ's* Actions at this Meal, which the Evangelists have related, will help to clear this Matter.

When he was set down with them he first saith, *I have desired to eat this Passover with you before I suffer*; for this is the last I must eat with you before the Kingdom of God be come. And thereupon he taketh the first Cup of Wine that was to be drunk at that Meal, and drinks of it, and gives it to them, and says, *Divide it among yourselves, for I will not drink, &c.* meaning; this is the last time that I shall eat and drink with you. And this Speech properly brought in the next, *One of you shall betray me*; as much as if he had said, I shall no more eat with you, for there is one now at the Table with me who hath compassed my Death. Hereupon they question who it should be, &c. After this Passage they eat the *Paschal* Lamb after its Rite, and after it he instituted the Lord's Supper: Bread to be his *Body* henceforth, in the same Sense that the *Paschal* Lamb had been his *Body* hitherto; and the Cup to be the new Testament in his Blood now under the Gospel, as the Blood of *Bullocks* had been

been the old Testament in his Blood, *Exod. xxiv. 8. Light-A.D. foot.*

23 *He that is greatest among you, &c.] See Book IV. Chap. iv. Ver. 12. N.*

26 *And I appoint unto you a kingdom, &c.] Christ speaks not here of a heavenly Kingdom, common to all the Faithful, but a Kingdom proper to his Apostles, viz. that, as his Father had given him Power to make Laws, by which all his Subjects should be governed, and to which they should be subject, so did he give to his Apostles Power to deliver to Christians those Evangelical Laws which they should all be obliged to obey. Now hence it follows, that the Gospels and Epistles of the Apostles must be obeyed as the Law of Christ: And whereas the Nobility in a Kingdom use to be known by two Things, the Honour and the Power imparted to them; their Honour in eating at the King's Table; their Power in having a Share in the Government under the King: Therefore our Saviour represents the Honour of his Apostles by eating and drinking with him at his Table, and their Power by judging the twelve Tribes of Israel. Whitby.*

C H A P. XVI.

JOHN XV. and xvi. the whole Chapters.

Jesus compares himself to a Vine, and his Disciples to the Branches, ver. 1. The Necessity of a holy Life, ver. 8. And of mutual Love and Charity, ver. 12. Pressed from the Example of Christ's Love to Mch, ver. 13. Christians must expect Persecutions, ver. 18—29. Vicious Affections the only Cause of Unbelief, ver. 22. The Coming of the Holy Ghost, and the Effects of his Coming, ver. 26, 34, 35. The Disciples terrified at the Thoughts of Jesus's Departure, ver. 44. But comforted with the Promise of his returning, ver. 47. And of God's Readiness to hear their Prayers in his Name, ver. 50.

John xv.

1. I AM the true vine, and my Father is the husbandman.

2. Every branch in me that beareth not fruit he taketh away:

A.D. away : and every *branch* that beareth fruit he purgeth it, v. 17
 33. that it may bring forth more fruit.

3 Now ye are clean through the word which I have 3
 spoken unto you.

4 Abide in me and I in you. As the branch cannot 4
 bear fruit of itself, except it abide in the vine: no more
 can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: he that abideth 5
 in me, and I in him, the same bringeth forth much fruit:
 for without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, 6
 and is withered: and men gather them, and cast *them*
 into the fire, and they are burned.

7 If ye abide in me, and my words abide in you, ye 7
 shall ask what ye will, and it shall be done unto you.

8 Herein is my Father glorified, that ye bear much 8
 fruit; so shall ye be my disciples.

9 As the Father hath loved me, so have I loved you: 9
 continue ye in my love.

10 If ye keep my commandments, ye shall abide in my 10
 love: even as I have kept my Father's commandments,
 and abide in his love.

11 These things have I spoken unto you, that my joy 11
 might remain in you, and *that* your joy might be full.

12 This is my commandment, that ye love one an- 12
 other, as I have loved you.

13 Greater love hath no man than this, that a man lay 13
 down his life for his friends.

14 Ye are my friends if ye do whatsoever I command 14
 you.

15 Henceforth I call you not servants; for the servant 15
 knoweth not what his lord doeth: but I have called you
 friends; for all things that I have heard of my Father I
 have made known unto you.

16 Ye have not chosen me, but I have chosen you, 16
 and ordained you that you should go and bring forth fruit,
 and *that* your fruit should remain: that whatsoever ye
 shall ask of the Father in my name he may give it you.

17 These things I command you, that ye love one an- 17
 other.

18 If the world hate you, ye know that it hated me 18
 before *it* hated you.

19 19 If ye were of the world, the world would love his A.D.
own: but because ye are not of the world, but I have ^{33.}
chosen you out of the world, therefore the world hateth
you.

20 20 Remember the word that I said unto you, The
servant is not greater than the lord. If they have perse-
cuted me, they will also persecute you: if they have kept
my saying, they will keep yours also.

21 21 But all these things will they do unto you for my
name's sake, because they know not him that sent me.

22 22 If I had not come and spoken unto them, they had
not had sin: but now they have no cloke for their sin.

23 23 He that hateth me, hateth my Father also.

24 24 If I had not done among them the works which
none other man did, they had not had sin: but now they
have both seen, and hated both me and my Father.

25 25 But *this cometh to pass*, that the word might be ful-
filled that is written in the law, They hated me without
a cause.

26 26 But when the Comforter is come, whom I will
send unto you from the Father, *even* the Spirit of truth,
which proceedeth from the Father, he shall testify of me.

27 27 And ye also shall bear witness, because ye have
been with me from the beginning.

Joh. xvi. 28 These things have I spoken unto you, that ye
should not be offended.

2 29 They will put you out of the synagogues: yea, the
time cometh, that whosoever killeth you, will think that
he doeth God service.

3 30 And these things will they do unto you, because
they have not known the Father, nor me.

4 31 But these things have I told you, that when the
time shall come, ye may remember that I told you of
them. And these things I said not unto you at the be-
ginning, because I was with you.

5 32 But now I go my way to him that sent me, and
none of you asketh me, whither goest thou?

6 33 But because I have said these things unto you, sor-
row hath filled your heart.

7 34 Nevertheless, I tell you the truth: It is expedient
for you that I go away: for if I go not away, the Com-
forter

A. D. forter will not come unto you : but if I depart, I will

33. send him unto you.

35 And when he is come, he will reprove the world 8
of sin, and of righteousness, and of judgment :

36 Of sin, because they believe not on me ; 9

37 Of righteousness, because I go to my Father, and 10
ye see me no more ;

38 Of judgment, because the prince of this world is 11
judged,

39 I have yet many things to say unto you, but ye can- 12
not bear them now.

40 Howbeit, when the Spirit of truth is come, he will 13
guide you into all truth : for he shall not speak of himself :
but whatsoever he shall hear that shall he speak, and he
will shew you things to come.

41 He shall glorify me : for he shall receive of mine, 14
and shall shew it unto you.

42 All things that the Father hath are mine : there- 15
fore said I, that he shall take of mine, and shall shew it
unto you.

43 A little while, and ye shall not see me : and again, 16
a little while and ye shall see me, because I go to the
Father.

44 Then said *some* of his disciples among themselves, 17
What is this that he saith unto us, A little while and ye
shall not see me : and again, a little while and ye shall see
me : and, Because I go to the Father ?

45 They said therefore, What is this that he saith, A 18
little while ? we cannot tell what he saith.

46 Now Jesus knew that they were desirous to ask 19
him, and said unto them, Do ye enquire among your-
selves of that I said, A little while and ye shall not see me :
and again, a little while and ye shall see me ?

47 Verily, verily, I say unto you, that ye shall weep 20
and lament, but the world shall rejoice : and ye shall be
sorrowful, but your sorrow shall be turned into joy.

48 A woman when she is in travail hath sorrow, be- 21
cause her hour is come : but as soon as she is delivered of
the child, she remembreth no more the anguish, for joy
that a man is born into the world.

49 And ye now therefore have sorrow : but I will see 22

- you again, and your heart shall rejoice, and your joy no A. D.
man taketh from you.
- 23 50 And in that day ye shall ask me nothing : Verily, ^{33.}
verily, I say unto you, whatsoever ye shall ask the Father
in my name, he will give *it* you.
- 24 51 Hitherto have ye asked nothing in my name : ask
and ye shall receive, that your joy may be full.
- 25 52 These things have I spoken unto you in proverbs :
the time cometh when I shall no more speak unto you in
proverbs, but I shall shew you plainly of the Father.
- 26 53 At that day ye shall ask in my name : and I say not
unto you, that I will pray the Father for you :
- 27 54 For the Father himself loveth you, because ye have
loved me, and have believed that I came out from God.
- 28 55 I came forth from the Father, and am come into
the world ; again I leave the world, and go to the Father.
- 29 56 His disciples said unto him, Lo, now speakest thou
plainly, and speakest no proverb.
- 30 57 Now are we sure that thou knowest all things, and
needest not that any man should ask thee : by this we be-
lieve that thou camest forth from God.
- 31 58 Jesus answered them, Do ye now believe ?
- 32 59 Behold, the hour cometh, yea, is now come, that
ye shall be scattered, every man to his own, and shall leave
me alone ; and yet I am not alone, because the Father is
with me.
- 33 60 These things have I spoken unto you, that in me
ye might have peace. In the world ye shall have tribula-
tion : but be of good cheer, I have overcome the world.

ANNOTATIONS.

Ver. 1. *I am the true vine.*] In the preceding Chapter, Ver.
20. our Lord, after he had drank of the last Cup of Wine after
Supper, said, that he would drink no more of the Fruit of *the*
Vine, till he should drink it new in the Kingdom of God. To
which Expression this Discourse may possibly be supposed to al-
lude, or to be occasioned by it. For as B. III. Ch. III. dis-
cussing of his Passion, he calls himself the *true Bread*, so here
he calls himself the *true Vine*, nourishing to Life eternal : As
much as if he had said, A Vine by bearing Grapes that yield
Wine,

A.D. Wine, which *makes glad the Heart of Man*, is not near so able
 33. and proper to refresh a thirsty Person, as I am, as my Com-
 mands and Promises are. *Grotius, Clarke, Hammond.*

— *My Father is the husbandman.*] Who takes Care of the Branches, cutting off the Suckers, and the withered Branches. (*Ver. 2*) *i. e.* those *Christians* that by Baptism are admitted into the Church, and who profess to own her Faith, but yet are still dead Branches, because unfruitful in good Works; and purging the fruitful Branches, *i. e.* trying and purifying, and amending the sincerely Pious and Good, by the various and merciful Dispensations of his Providence towards them, that *they might bring forth more Fruit*, that they might daily improve, and be more and more abundant in good Works. *Whitby, Clarke.*

3 *Ye are clean.*] *i. e.* Ye are purified in Heart and Mind, and prepared to every good Work, by the Operation of my Doctrine upon you, though you will need further purging by the Operation of the *Holy Spirit*, in order to your greater Degree of Fruitfulness. *Clarke, Whitby, Hammond.*

From this Expression, *Ye are clean*, 'tis manifest that *Judas* was not now with *Jesus*, and 'tis probable that he withdrew upon our Lord's pronouncing him to be the Person that should betray him, (see *Ver. 16. of the preceding Chapter*) and immediately went and joined himself to his Master's Enemies, who impatiently expected a Performance of his Agreement.

4 *Abide in me.*] By Faith, Love, and Obedience; and I will abide in you, by my Spirit. *Whitby.*

5 *Without me ye can do nothing.*] *i. e.* Without my Spirit abiding in you, and uniting you to me your Head, you can do nothing acceptable to me, or worthy of my Gospel. *Whitby.*

8 *That ye bear much fruit.*] That ye abound in all good Works, of Holiness, Righteousness, and Charity: For this is the Honour that my *Father* desires and expects from you; and this is the Honour that *I myself* also expect from you, that ye should evidence yourselves to be really and indeed my Disciples, by imitating my Example, and obeying my Commands. *Clarke.*

11 *These things have I, &c.*] These Things have I spoken to you before my Departure, that the Comfort ye have taken in my Presence, may in my Absence be continued to you, and even greatly increased by the Coming of the *Holy Spirit*. As it will be upon this one Condition, which I have so often repeated to you, that ye keep my Commandments. Here observe, that the Observation of God's Commandments gives the fullest and most perfect Joy. *Clarke, Hammond, Whitby.*

12 — *Love one another.*] See Chap. xiv. Ver. 4. of this A.D. Book, Note. 33.

15 *All things* — *I have made known unto you.*] Not absolutely, for they were not yet able to hear of the Cessation of the Law, the Calling off the *Jews*, and the Calling of the *Gentiles* to be his Church, without Offence, Ver. 39. But all Things fit to be told them then, concerning his salutary Passion, his glorious Resurrection and Ascension, the Mission of the Holy Ghost, the future Judgment, and the Promise of eternal Life. *Whitby.*

16 *Ye have not chosen me, &c.*] I have behaved myself to you as to the nearest friends. Not that ye had first obliged me, or done any Acts of Kindness to me; but I have freely and of my own good Pleasure chosen you to be my Apostles and Preachers of my Gospel, that ye may go and declare the Will of God to the World, and bring forth much and lasting Fruit in the Conversion of Men to the Knowledge of the Truth, and to the Profession and Practice of true Religion and Virtue. In the Performance of which Work whatsoever ye shall ask of my Father in my Name, in order to enable you to go through it effectually, and with full Success, shall certainly be granted you. See Ver. 7. *Clarke.*

18 *If the world hate you, &c.*] Here *Christ* begins to fortify his *Apostles* against the Hatred of the World, and to encourage them to continue firm and constant in the Performance of their Office against all its Opposition, from his own Example, who patiently had endured it before their Eyes, and was now to suffer Death by reason of it; so that they, who practised the same Doctrine which rendered him so hateful to the World, might reasonably expect the same Treatment from it; nor had they Reason to expect it should be otherwise, or grudge it was not better with the Disciple than with his Master, for he being not of the World, and they being chosen by him out of the World, the Ground of the World's Hatred against them must be the same. *Whitby.*

21 *For my name's sake, &c.*] In all your Sufferings ye will have this further comfortable Consideration to support you, that the Justice of your own Cause, and the Injustice of your Persecutors, will by that very Means most evidently appear; seeing ye are persecuted only for professing and preaching in my Name the Doctrine of true Religion and Virtue; and they persecute you only because they know not God, and out of mere Malice will not bear to be instructed in his Commands. *Clarke.*

22 *They had not had sin*] That is, they might seem innocent, sinning through meer Ignorance; or, their Sin would be nothing in respect of their voluntary Rebellion. *Dio.*

A.D. 24 *If I had not done among them, &c.]* They cannot be said
 33. to hate me out of Ignorance of my Commission ; for they have
 — seen abundant Proofs of my Authority, and undeniable Evi-
 dence of the Truth of my Doctrine ; and therefore 'tis evident
 that they reject me not out of Ignorance and Weakness, but
 out of wilful Hatred to me, and him that sent me ; and so their
 Infidelity is inexcusable. *Whitby, Clarke.*

26 *When the Comforter is come, &c.]* Notwithstanding their
 Hatred against my Person and Doctrine, yet at last the former
 shall be acknowledged, and the other established in the World,
 by the most efficacious Operation of the *Holy Ghost*, and by your
 Ministry. *Dio.*

— *He shall testify of me.]* Here is expressed the Office of an
Advocate. See Chap. XIV. Ver. 24. N. of this Book.

28 *These things have I spoken, &c.] Viz.* These Things
 concerning the Hatred of the World and the Reasons of it, that
 ye may not be deterred from my Service, or desist from your
 Office in the Propagation of the Gospel, by the Sufferings you
 will be exposed to from the World. See above Ver. 18. N.
Grotius, Whitby.

31 *Ye may remember, &c.] Viz.* To dispose yourselves to
 a voluntary Patience, and to be prepared against foreseen and
 foretold Accidents ; and to be persuaded that they do not hap-
 pen *casually*, but by my *Providence* : And to take from that Part
 of my Prediction concerning your Suffering, which shall be ve-
 rified by the Event, a certain Argument concerning the other
 Part, touching your Deliverances and Glory to come. *Dio.*

— *I said not, &c.] Viz.* So particularly, not as a Thing
 that should so shortly come to pass. *Dio.*

33 *Sorrow hath filled your heart, &c.]* Now the *melancholy*
 Part of what I tell you, namely, that I must depart from you,
 and that great Temptations will befall you in my Absence, this
 indeed ye readily apprehend, and suffer your Hearts to be over-
 whelmed with Grief for it : But the *comfortable* Part of my Dis-
 course, namely, that my Departure is only in order to return 32
 to him that sent me, and that I will soon after send you the Ho-
 ly Spirit, and what other Advantages to you will be consequent
 thereupon, this ye consider not, nor are inquisitive about it.
Clarke.

35 *He will reprove, &c.]* Here again is expressed the Of-
 fice of an *Advocate* or *Pleader*, who shall so plead the Cause of
Christ, as to convince the World, *First, Of Sin, &c.* In the 36
 Trial, whether I am guilty of Sin in owning myself to be a
 Prophet, and that Pretence be false ; or they be guilty of Sin,
 in rejecting me as a false Pretender, when I was a true Prophet ;
 he, by the miraculous Gift of Tongues, and other wonderful

Signs, shall convince them of the Greatness and Heinousness of A. D.
 37 their Sin, in *disbelieving and rejecting me. Secondly, Of Right-* 33.
eousness, i. e. In the Trial, whether I have done wrong or Un-
righteousness to them, or they to me; he will convict them of
the Wrong, and vindicate my Righteousness by the Event
which God will shew, when I, whom they reproached as an
Offender, shall be taken up to Heaven. For the Mission of
the Holy Spirit, and the miraculous Works done by him in the
Name of Jesus, evinced, that he who sent this Spirit from
 38 *Heaven was translated thither. Thirdly, Of Judgment, i. e. In*
the Trial which of us by God's Justice should be punished, he
will vindicate me, when they shall see the Devil (whom they
took to be my Helper) by the Power of him, the Holy Spirit,
confounded, his Works and Aims destroyed and frustrated;
and the Dominion of Sin in the World vanquished. Wall,
Whitby.

39 — *Ye cannot bear them now.] See above Ver. 15. N.*

40 *He will guide you into all truth.] Necessary to your*
Apostolical Office, and to direct the Christian Church to the End
of the World in all saving Truth. Hence therefore 'tis certain,
that the Apostles in compiling the Canon of Scripture were so
assisted by the Holy Spirit as to write all Truths necessary for the
Salvation of Believers; and consequently, that all Things ne-
cessary to be believed or done by Christians, are fully and per-
spicuously contained in the Holy Scriptures. Whitby.

— *He shall not speak of himself.] i. e. He is not to begin*
any new Work, or to set up any new Doctrine of himself: But
as I have taught you only my Father's Will, so the Spirit shall
instruct you only in my Father's and my Will, and in Things
necessary to promote and carry on the same Design. Clarke.

41 *He shall glorify me, &c.] i. e. All that I have done in*
my State of Humiliation shall then produce its glorious Effect,
and obtain its End. Dio.

42 — *He shall receive of mine — All things which the*
Father hath are mine.] These Words contain two Arguments
for the Divinity of Christ. For, first, The Things the Holy
Spirit was to receive from Christ, who is emphatically styled the
Truth, are all Truths by the Apostles to be delivered to the
Church, and all future Contingencies respecting the Church to
the End of the World. Now the Knowledge of these Things
must imply a divine Prescience. Christ therefore, from whom
the Spirit received these Things, must be God. Secondly, By
saying, All Things which the Father hath are mine, he chal-
lenges to himself the incommunicable Attributes, and con-
sequently that Essence, which is inseparable from them.
Whitby.

A.D. 33. 43 *A little while, &c.]* Within a little while, viz. To-morrow, I shall be taken from you by Death: And a little while after I shall rise from the Dead, and ye shall see me again: But that also will be but for a little while, because I go from the Earth to the Father. *Wall.*

49 *Your joy no man taketh, &c.] i. e.* The Cause of your Joy, my eternal Life and Power. *Grotius.*

50 *In that day ye shall ask me nothing.] i. e.* When I have sent the Holy Spirit, to lead you into all Truth, you shall have no need to enquire Satisfaction in any thing, as now ye do, or to ask the Sense of any thing suggested to you by the Spirit, as you sometimes ask the Meaning of my Words. *Whitby.*

51 *Hitherto ye have asked nothing in my name.] i. e.* You have not yet offered up your Petitions to God upon my Merit and Intercession, as the only Mediator, but this you must do after my Death and Ascension, and then you shall have a solid and compleat Fruition of all good Things. *Dio.*

52 *These things—in proverbs.]* These Things I have told you at present imperfectly and obscurely, according to your Capacity, as ye are able to bear them. But hereafter by the Holy Ghost I will illuminate you in the clear understanding of divine Things, and will declare to you with all Openness, Freedom, and Plainness, the whole Will of my Father, concerning the Nature and Establishment of my Kingdom, and what Things, and in what Manner ye ought to pray unto him for. *Dio, Clarke.*

55 *I came forth from the Father, &c.]* See Ch. xiii. Ver. 17. N. of this Book.

57 *Now we are sure, &c.]* It is likely that Christ having prevented them in the Question which they would ask him Ver. 46. by the divine Knowledge he had of their Doubts, the Disciples took from thence a greater Occasion of believing in him. *Dio.*

60 *I have overcome the world.]* By the World we are to understand all the Wickedness, Malice, Temptations, and Troubles of it. Now our Lord overcame the Wickedness of the World by expiating the Sins of Mankind in the Sacrifice of himself upon the Cross, and by the powerful Assistance of his Grace, enabling all the Faithful to conquer the Passions of corrupt Nature; Its Malice, by disappointing the Designs of the Devil and his wicked Instruments against himself and his Gospel, making his own Sufferings fatal to the Contrivers, and saving to all penitent Believers: Its Temptations, by that severe, but still social Virtue, and heavenly Piety, which shone so bright in all his Conversation; and the Troubles of it, by submitting to Hunger, Thirst, Poverty, and Grief, to live like the meanest, and to be treated like the worst of Men. *The H. Bible by Qu. and Ans.*

JOHN xvii. *all the Chapter.*

Christ prayeth to his Father to glorify him, ver. 1.
To preserve the Apostles in Unity, ver. 11. And
in Truth, ver. 17.

Joh. xvii.

- 1 **T**H E S E words spake Jesus, and lift up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee.
- 2 2 As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.
- 3 3 And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent.
- 4 4 I have glorified thee on the earth : I have finished the work which thou gavest me to do.
- 5 5 And now, O Father, glorify thou me with thine ownself, with the glory which I had with thee before the world was.
- 6 6 I have manifested thy name unto the men which thou gavest me out of the world : thine they were, and thou gavest them me, and they have kept thy word.
- 7 7 Now they have known that all things whatsoever thou hast given me, are of thee.
- 8 8 For I have given unto them the words which thou gavest me, and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me.
- 9 9 I pray for them, I pray not for the world ; but for them which thou hast given me ; for they are thine.
- 10 10 And all mine are thine, and thine are mine : and I am glorified in them.
- 11 11 And now I am no more in the world, but these are in the world, and I am come to thee : Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.
- 12 12 While I was with them in the world, I kept them in thy name : those that thou gavest me I have kept, and none

A. D. none of them is lost, but the son of perdition: that the
 33. scripture might be fulfilled.

13 And now come I to thee: and these things I speak 13
 in the world, that they might have my joy fulfilled in
 themselves.

14 I have given them thy word; and the world hath 14
 hated them, because they are not of the world, even as I
 am not of the world.

15 I pray not that thou shouldest take them out of the 15
 world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of 16
 the world.

17 Sanctify them through thy truth: thy word is 17
 truth.

18 As thou hast sent me into the world, even so have 18
 I also sent them into the world,

19 And for their sakes I sanctify myself, that they also 19
 might be sanctified through the truth.

20 Neither pray I for these alone, but for them also 20
 which shall believe on me through their word:

21 That they all may be one, as thou, Father, art in 21
 me, and I in thee; that they also may be one in us:
 that the world may believe that thou hast sent me.

22 And the glory which thou hast given me, I have 22
 given them; that they may be one, even as we are one.

23 I in them, and thou in me, that they may be 23
 made perfect in one, and that the world may know that
 thou hast sent me, and hast loved them, as thou hast
 loved me.

24 Father, I will that they also whom thou hast given 24
 me, be with me where I am; that they may behold my
 glory which thou hast given me: for thou lovedst me be-
 fore the foundation of the world.

25 O righteous Father, the world hath not known 25
 thee; but I have known thee, and these have known that
 thou hast sent me.

26 And I have declared unto them thy name, and will 26
 declare it; that the love wherewith thou hast loved me
 may be in them, and I in them.

ANNOTATIONS.

A.D.

33.

Ver. 1. *These words spake Jesus, and lift up, &c.*] Having thus finished his Discourse to the Disciples, *Jesus* lifted up his Eyes to Heaven, and prayed, saying, O heavenly Father, the Time of my Sufferings is now at hand, enable me, I beseech thee, to overcome by perfect Obedience all the Combats which I am going to enter into, and then raise me from the Dead gloriously, that in the Strength of my Resurrection the Gospel may be received, and believed in, over the whole
 2 World. And as thou hast given me Power to bestow eternal Life upon my Servants, so incline the Hearts and Affections of Men, that they may approve themselves worthy of so glorious
 3 a Reward: The Condition of which Covenant of eternal Life is, that the *Gentiles*, quitting their dumb Idols and false Gods, may own thee alone to be the *living* and *true* God, who madest Heaven and Earth; and that the *Jews* may own me to be thy Son, the promised *Messiah*, whom thou hast sent; and that both *Jews* and *Gentiles* testify their Faith by a regular
 4 Obedience to all my Commands. I have declared thy Will to Mankind; I have preached the Doctrine of Salvation; I have perfected my Calling, and so have glorified thy Name upon
 5 Earth. And do thou now, O Father, deal with me proportionably, bring my *human Nature* into a Participation of the Glory which I *the Word* had with thee before the Beginning of
 6 the World, even from all Eternity. I have revealed thy *Will* to those peculiar Disciples thou wast pleased to qualify by thy Grace: I have by my Doctrine taught them, and by my Miracles done before their Eyes, given them the clearest Prospect of thy Power, Wisdom, Holiness, and Goodness: Thy Servants they were; they embraced my Word as thine, and served
 7 me in the Publication of it: They have acknowledged my Authority to be divine; they have confessed that thou hast sent
 8 me. What thou hast committed to me, I have delivered to them; and they are fully satisfied and convinced, that what I taught them as from *thee*, was really a divine Doctrine, taught by thy immediate Appointment and Command; and that I did not preach any human Invention, but was really sent by
 9 thy Authority and Commission. For these therefore I *now* peculiarly pray: I do not *now* pray for the unbelieving and impenitent World; but for those who have embraced that most holy Doctrine which thou hast taught them by my Preaching,
 10 who have glorified, and will glorify my Name by *their* Ministry, as I have done *thine* by my Ministry; and who consequently are to be esteemed as *thine own*, in common with me. I am
 now

A. D. now about to leave the World, and return to *thee*: But these 11
 33. my Disciples must continue still in the World: Therefore, holy
 Father, I beseech thee, take them into thy Tuition; protect
 them in the Discharge of their Apostleship; keep them by thy
 Power stedfast in the Profession and Practice of the Truth, that
 they may preach uniformly the Doctrines they have received,
 as I have without Alteration taught thy Will. So long as I 12
 have been with them in the World, I have watched over them,
 and kept them from falling away, both by Example and Preach-
 ing, and continual Admonition, and not one of them has mis-
 carried, but that wicked Apostate, who, as the Scriptures fore-
 told, has ungratefully conspired with my Enemies to destroy
 me, and will perish according to his Deserts. But now that I 13
 am about to depart from them, I offer up this my Prayer in
 their Audience, while I am here, that the Joy they have had
 hitherto from my Love to them, my Presence with them, and
 Care of them, may in my Absence be increased by the Pre-
 sence of that *Spirit* with them, who will supply my bodily Ab-
 sence, and whose Fruits are Joy and Peace. The World will 14
 be sure to hate and persecute them, because they have embraced
 that most holy Doctrine which I have taught them from *thee*.
 For this Doctrine being contrary to the Lusts and Passions, the
 Designs and Inclinations of worldly Men, it must needs be that
 the vicious and incorrigible World will oppose and persecute
them, as it has before done me. I beseech *thee* therefore do 15
thou take them into thy particular Care and Protection; and
 support them against the Violence and Oppression of an evil
 World. I do not desire that thou shouldest take them *out of*
the World, and by that Means secure them from the Malice of
 their Enemies; but preserve them *in the World* to be Instru-
 ments of thy Glory, and Teachers of thy Truth; and keep
 them from the evil Men of the World, and from *Satan*, the
 Prince of the World, who by their Means endeavours by fiery
 Persecutions to suppress the *Truth*, and destroy or discourage
 the Preachers of it. They cannot hope to be caressed and en- 16
 tertained in a degenerate Age, no more than I have been be-
 fore them. Be thou pleased to consecrate and set them apart 17
 for the Propagation of thy Gospel, which is Truth: For to that 18
 sacred Employment I send them, and therefore intercede, and 19
 offer up myself as a Sacrifice, as the Ceremony of their Consec-
 ration, that they may venture their Lives in the Publication of
 my Gospel; and preach it with *Success* and *Efficacy* for the Sal-
 vation of Men. Neither pray I for these my *Apostles only*, but 20
 also for all others who shall by *their* Preaching be at any Time
 converted to thy true Religion. That as I am in thee, and 21
 thou in me, by the Participation of the Spirit, so they may all
 be

- be united to me by the Communion of the same Spirit; and to A. D. 33.
 one another by one holy and indissoluble Bond of Faith and
 Charity; becoming eminent Examples of all Holiness and
 Piety, so as to convince the World of the Excellency of their
 Religion, and force Men to acknowledge the Truth and divine
 22 Authority thereof. For the more effectual promoting of which
 great End I have purposed to communicate to my *Apostles* the
 same Power and Authority of doing mighty Works for the
 Confirmation of my Gospel, and the Manifestation of thy
 Glory, as *thou* communicatedst to me: Do thou therefore
 23 sanctify them also, and deliver them such a Measure of al-
 mighty Power as may enable them to perform as wonderful
 Actions as I and thou have already done: This will convince
 the World that thou hast sent me, when they see my Disciples
 distinguished by such Power as can be derived from none but
 24 thyself. I pray likewise, Holy and Almighty Father, for all
 who are conducted by thy Grace heartily to embrace my
 Doctrine, and sincerely to obey it, that they may be received
 up after the Resurrection into Heaven, and there be made Par-
 takers of the same Happiness with myself; and behold the in-
 comprehensible Glory wherewith thou investedst me in thy eter-
 25 nal Love before the Foundation of the World. The Generality
 of the World, O righteous Father, the Princes and Rulers, the
 Covetous and Ambitious, do not acknowledge thee, though
 they daily enjoy the Effects of thy Goodness. But I have re-
 ceived the Revelation of thy Will, and made it known to my
 Disciples, Men of Simplicity and Honesty; who have em-
 braced and obeyed it, and been convinced that I derive my
 26 Commission from thee: And therefore I have revealed thy
 Will and Attributes to them, and will do so still, that thou
 may'st love them, as being thy Sons by Adoption, may'st fill
 them with thy Holy Spirit, and, raising them from the Dead,
 may'st crown them with eternal Glory. *Clarke, Whitby, Gro-
 tius, Hammond, Wall, Christian Exemplar, Dio.*

A.D.

33.

C H A P. XVIII.

MATTH. xxvi. ver. 13. to the end. MARK xiv.
ver. 26. to the end. LUKE xxii. ver. 31. to the
end. JOHN xviii. ver. 1. to ver. 28.

Christ foretels his Disciples Flight, and Peter's Denial, ver. 2, 7. Christ's Prayer and Agony, ver. 15. Christ betrayed by Judas, and apprehended, ver. 30. Peter's Denial, ver. 58. Christ's Examination before the High-Priest, ver. 67. Is pronounced guilty of Death, and mocked, ver. 81.

1 **W**HEN Jesus had spoken these words, and they
had sung an hymn, he went forth, as he was
wont, over the brook Cedron into the mount of Olives,
and his disciples also followed him.

2 Then saith Jesus unto them, All ye shall be of-
fended because of me this night: for it is written, I will
smite the shepherd, and the sheep of the flock shall be
scattered abroad.

3 But after I am risen again, I will go before you in-
to Galilee.

4 Peter answered and said unto him, Though all men
shall be offended because of thee, yet will I never be of-
fended.

5 And the Lord said, Simon, Simon, behold, Satan
hath desired to have you, that he may sift you as wheat:

6 But I have prayed for thee, that thy faith fail not;
and when thou art converted, strengthen thy brethren.

7 And he said unto him, Lord, I am ready to go with
thee both into prison, and to death.

8 And Jesus saith unto him, Verily, I say unto thee,
that this day, even in this night, before the cock crow
twice thou shalt thrice deny that thou knowest me.

9 But he spake the more vehemently, If I should die
with thee I will not deny thee in any wise. Likewise
also said all.

10 And he said unto them, When I sent you without
purse, and scrip, and shoes, lacked ye any thing? And
they said, Nothing.

11 Then

Jo. xviii.

Matt. xxvi. 30

Luke xxii.

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Matt. xxvi.

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- 36 11 Then said he unto them, But now he that hath a *A.D.*
purse let him take *it*, and likewise *his* scrip : and he that 33
hath no sword, let him sell his garment, and buy one.
- 37 12 For I say unto you, that this that is written must
be accomplished in me, And he was reckoned among the
transgressors : for the things concerning me have an end.
- 38 13 And they said, Lord, behold, here are two swords.
And he said unto them, It is enough.
- Mark xiv. 32 14 And they came to a place where was a garden,
John xviii. 1 which was named Gethsemane, into the which he entred,
and his disciples.
- 2 15 And Judas also, which betrayed him, knew the
place : for Jesus oft-times resorted thither with his dis-
ciples.
- Luk. xxii. 40 16 And when he was at the place he saith unto the
Matt. xxvi. 36 disciples, Sit ye here, while I go and pray yonder. Pray,
Luk. xxii. 40 that ye enter not into temptation.
- Matt. xxvi. 37 17 And he took with him Peter, and the two sons of
Mark xiv. 33 Zebedee, James and John, and began to be sore amazed,
and sorrowful, and very heavy.
- Matt. xxvi. 38 18 Then saith he unto them, My soul is exceeding
sorrowful, even unto death : tarry ye here, and watch
with me.
- Mark xiv. 35 19 And he went forward a little, and was withdrawn
Luk. xxii. 41 from them about a stone's cast, and kneeled down, and
Matt. xxvi. 39 fell on his face, and prayed, O my Father, if it be pos-
sible, let this cup pass from me : nevertheless not as I
will, but as thou *wilt*.
- 40 20 And he cometh unto the disciples, and findeth
Mark xiv. 37 them asleep ; and saith unto Peter, Simon, sleepest thou ?
What, could ye not watch with me one hour ?
- 38 21 Watch ye, and pray, lest ye enter into temptation :
the spirit truly *is* ready, but the flesh *is* weak.
- Matth. xxvi. 22 He went away the second time, and prayed, say-
42 ing, O my Father, if this cup may not pass away from
me, except I drink it, thy will be done.
- Mar. xiv. 40 23 And when he returned he found them asleep again,
(for their eyes were heavy) neither wist they what to an-
swer.
- Matth. xxvi. 24 And he left them, and went away again, and
44 prayed the third time, saying the same words ;
- 25 Father,

A. D. 25 Father, if thou be willing, remove this cup from me : nevertheless not my will, but thine be done. 42

33- 26 And there appeared an angel unto him from heaven, strengthening him. 43

27 And being in an agony he prayed more earnestly : and his sweat was as it were great drops of blood falling down to the ground. 44

28 And when he arose from prayer, and was come to his disciples, he found them sleeping for sorrow : 45

29 And saith unto them, Sleep on now, and take your rest : it is enough, the hour is come ; behold, the Son of man is betrayed into the hands of sinners. Mar. xiv. 41

30 Rise up, let us go ; lo, he that betrayeth me is at hand. 42

31 And immediately, while he yet spake, lo, Judas, one of the twelve, having received a band of men and officers from the chief-priests, and Pharisees, and the Scribes and the elders, cometh thither with lanterns, and torches, and swords and staves. 43 Matt. xxvi. 47 Jo. xviii. 3

32 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss that same is he : take him, and lead him away safely. Mar. xiv. 44

33 And he went before them, and as soon as he was come, he goeth straightway to him, and said, Hail Master, and kissed him. Luk. xxii. 47 Mar. xiv. 44 Matt. xxvi. 49

34 And Jesus said unto him, Friend, wherefore art thou come ? Betrayest thou the Son of man with a kiss ? 50 Luk. xxii. 48

35 Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ? Jo. xviii. 4

36 They answered him, Jesus of Nazareth : Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them. 5

37 As soon then as he had said unto them, I am he, they went backward, and fell to the ground. 6

38 Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth. 7

39 Jesus answered, I have told you that I am he : If therefore ye seek me, let these go their way ; 8

40 That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none. 9

- 12 41 Then the band, and the captain, and officers of the Jews, took Jesus, and bound him. A.D. 33.
- Lu. xxii. 42 When they which were about him saw what would follow, they said unto him, Lord, shall we smite with the sword?
- 50 43 And one of them, Simon Peter, having a sword, Jo. xviii. 10 stretched out his hand, and drew it, and struck a servant Matt. xxvi. 51 of the high-priest's, and smote off his right ear. The servant's name was Malchus. Jo. xviii. 10
- 11 44 Then said Jesus unto Peter, Suffer ye thus far: Luk. xxii. 51 Put up thy sword into the sheath: for all they that take Matt. xxvi. 52 the sword shall perish with the sword.
- 53 45 Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?
- 54 46 But how then shall the scripture be fulfilled that Jo. xviii. 11 thus it must be? The cup which my Father hath given Luk. xxii. 51 me, shall I not drink it? And he touched his ear, and healed him.
- 52 47 Then Jesus said unto the chief-priests, and captains Mar. xiv. of the temple, and the elders which were come to him, 48 Are ye come out as against a thief, with swords, and with staves, to take me?
- Lu. xxii. 48 When I was daily with you in the temple ye 53 stretched forth no hands against me: but this is your hour, and the power of darkness.
- Mat. xxvi. 49 But all this was done that the scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. 56
- Mar. xiv. 50 And there followed him a certain young man, 51 having a linen cloth cast about his naked body; and the young men laid hold on him.
- 52 51 And he left the linen cloth, and fled from them naked.
- Mat. xxvi. 52 And they that had laid hold on Jesus led him 57 away to Annas first, (for he was father-in-law to Jo. xviii. 13 Caiaphas, which was the high-priest that same year.)
- 14 53 Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.
- 24 54 Now Annas had sent him bound unto Caiaphas the high-priest.

A.D. 55 And they led Jesus away to the high-priest: and 53

33. with him were assembled all the chief-priests; and the elders, and the Scribes.

56 But Peter followed him afar off unto the high- Matt.xxvi.
priest's palace: and *so did* another disciple. That disciple 58
was known unto the high-priest, and went in with Jesus John xviii.
into the palace of the high-priest. 15

57 But Peter stood at the door without. Then went 16
out that other disciple which was known unto the high-
priest, and spake unto her that kept the door, and brought
in Peter.

58 And when they had kindled a fire in the midst of Luk.xxii. 55
the hall, and were set down together, Peter sat down Matt.xxvi. 58
among them to see the end, and warmed himself at the Mar.xiv. 54
fire.

59 And as Peter was beneath in the palace, there 66
cometh one of the maids of the high-priest, the damsel Jo. xviii. 17
that kept the door.

60 And when she saw Peter, as he sat by the fire Mar.xiv. 67
warming himself, she earnestly looked upon him, and Luk.xxii. 56
came unto him, saying, Thou also wast with Jesus of Mat.xxvi. 69
Galilee. Art not thou also *one* of this man's disciples? Jo. xviii. 17

61 But he denied before them all, saying, I know not, Mat.xxvi. 70
neither understand I what thou say'st, I know him not: Mark xiv. 68
And he went out into the porch, and the cock crew. Luk. xxii. 57

62 And the servants and officers stood there, who had John xviii.
made a fire of coals, (for it was cold) and they warmed 18
themselves: and Peter stood with them, and warmed
himself.

63 And after a little while another *maid* saw him, and Luk.xxii. 58
said unto them that were there, This *fellow* was also with Matt.xxvi.
Jesus of Nazareth. 71

64 And again he denied with an oath, I do not know 72
the man.

65 And about the space of one hour after, one of the Luk.xxii. 59
servants of the high-priest (being his kinsman whose ear John xviii.
Peter cut off) saith, Did I not see thee in the garden 26
with him?

66 And they that stood by said, Surely, thou art *one* Mar.xiv. 70
of them; for thou art a Galilean, and thy speech be- Mat.xxvi. 73
wrayeth thee.

67 But he began to curse and to swear, *saying*, I know Mar. xiv. 71

Luk. xxii. 60 not this man of whom ye speak. And immediately while A.D.
 Mark xiv. 72 he yet spake, the second time the cock crew. 33.

Luk. xxii. 61 68 And the Lord turned, and looked upon Peter; and
 Mark xiv. 72 Peter remembered the word of the Lord, how he said un-
 to him, Before the cock crow twice thou shalt deny me
 Mat. xxvi. 75 thrice. And when he thought thereon he went out, and
 wept bitterly.

Joh. xviii. 19 69 The high-priest then asked Jesus of his disciples,
 and of his doctrine.

20 70 Jesus answered him, I spake openly to the world;
 I ever taught in the synagogue, and in the temple, whither
 the Jews always resort, and in secret have I said nothing.

21 71 Why askest thou me? Ask them which heard me
 what I have said unto them: behold, they know what I
 said.

22 72 And when he had thus spoken, one of the officers
 which stood by, struck Jesus with the palm of his hand,
 saying, Answerest thou the high-priest so?

23 73 Jesus answered him, If I have spoken evil, bear
 witness of the evil: but if well, why smitest thou me?

Mat. xxvi. 74 Now the chief-priests, and elders, and all the coun-
 sel, sought false witness against Jesus to put him to death,

59 75 But found none: yea, though many false witnesses
 60 came, yet they found none: for their witness agreed not
 56 together.

Mat. xxvi. 76 At the last came two false witnesses, and said, This
 60 fellow said, I am able to destroy the temple of God, and
 61 to build it in three days.

Mar. xiv. 77 For we heard him say, I will destroy this temple
 58 that is made with hands, and within three days I will build
 another made without hands.

59 78 But neither so did their witness agree together.

60 79 And the high-priest stood up in the midst, and asked
 Jesus, saying, Answerest thou nothing? What is it which
 these witness against thee?

61 80 But he held his peace, and answered nothing. And
 Mat. xxvi. the high-priest answered, and said unto him, I adjure
 63 by the living God that thou tell us whether thou be the
 Christ, the Son of God?

Mar. xiv. 62 81 And Jesus said, I am: nevertheless I say unto you,
 Matt. xxvi. Hereafter shall ye see the Son of man sitting on the right
 64 hand of power, and coming in the clouds of heaven.

82 Then

A.D. 82 Then the high-priest rent his clothes, saying, He 65
 33. hath spoken blasphemy; what further need have we of
 witnesses? behold, now ye have heard his blasphemy.

83 What think ye? They answered and said, He is 66
 guilty of death.

84 Then did they spit in his face, and buffeted him, 67
 and when they had blindfolded him they smote him with Luk. xxii. 64
 the palms of their hands, Mat. xxvi. 67

85 Saying, Prophecy unto us, thou Christ, who is he 68
 that smote thee?

86 And many other things blasphemously spake they Lu. xxii.
 against him. 65

87 And as soon as it was day, the elders of the people, 66
 and the chief-priests, and the Scribes came together, and
 led him into their counsel,

88 Saying, Art thou the Christ? tell us. And he 67
 said unto them, If I tell you, you will not believe.

89 And if I also ask *you*, you will not answer me, nor 68
 let *me* go.

90 Hereafter shall the Son of man sit on the right hand 69
 of the power of God.

91 Then said they all, Art thou then the Son of God? 70
 And he said unto them, Ye say that I am.

92 And they said, What need we any further witness? 71
 for we ourselves have heard of his own mouth.

ANNOTATIONS.

Ver. 1. *Had sung an hymn.*] This Hymn, with the greatest Probability, is supposed to be the great *Allelujah*, which began at the cxliiith and ended at the cxviiiith Psalm; because this Hymn was by the *Jewish Rituals* ordered to be sung constantly at the *Paschal Supper*, in which, as the *Jews* observe, the Sorrows of the *Messiah*, and the Resurrection of the Dead, are mentioned. See *Whitby*, *Lightfoot*.

— *He went forth.*] *Viz.* From the Guest-Chamber, (see Ch. xv. Ver. 4. of this Book) where he had eat the Passover, and continued till he had concluded the Solemnity with singing the usual Hymn. In his Way to the Mount of *Olives* he tells his Disciples that *they all should be offended because of him this Night*: This is evident from St. Mark, Chap. xiv. who includes the Prediction of the Disciples Flight between Ver. 26. and 32.

In the former of which Verses 'tis said, *They went out into the A.D. Mount of Olives*; in the latter, *They came to a Place which was* 33.
named Getsemane. The Discourse then between must be supposed to be on the Way.

2 *All you shall be offended because of me.*] These Words must signify a great Sin in the *Disciples*, viz. that of deserting their Lord, and ceasing to own themselves his *Disciples*, which was a virtual renouncing *their Master*: For to be offended, or scandalized, because of me, never bears any other Sense in the New Testament. *Whitby.*

8 *Even in this night, &c.*] Our Lord puts the Emphasis upon the Word *this Night*: Art thou so confident? I tell thee, *This Night* thou shalt thrice deny, &c. See Chap. xiv. Ver. 8. of *this Book*, N. But here note, that there is a double Crowing of the Cock mentioned by *Heathen Authors*. The first was about Midnight, the second at the fourth Watch of the Night, or the breaking in of the Day; and this latter being the louder and more observable, is that which is properly called *Cock-crowing*. And that of this Crowing of the Cock the Evangelists are to be understood when they relate *Christ's Words* thus, *Before the Cock crows* (i. e. before that Time of the Night which bears that Name, and that Crowing of the Cock which is emphatically so called) *thou shalt deny me thrice*, appears from St. *Mark's* Saying, that the *Cock crew*, after his first Denial of *Christ*, Ver. 61. of *this Chapter*, and crew again after his third Denial, Ver. 67. *Whitby.*

10 *But now be that, &c.*] The Meaning is, Hitherto I have had Regard to your Infirmities, and have provided for you all Things which were necessary in Time of Peace: But now the Times are to be so perilous, that if Things were to be acted by human Power, there would be more need of Swords and Purfes than ever. The *Disciples* thinking that *Jesus* meant literally that they should arm themselves, and endeavour by fighting to defend themselves against some Assault that would be made upon them by the *Jews*, said, *Lord, here are two Swords*. But *Jesus*, who meant really only to signify to them the Greatness of their approaching Distress and Temptations, that they by Faith and Patience might be the better armed against them, replied, *It is enough*; ye need not trouble yourselves for any more Weapons of this Nature for your Defence. *Dio, Whitby, Clarke.*

17 *Sore amazed and sorrowful, &c.*] Viz. Through his Sense of God's Indignation against the Sins of Mankind, and the dismal Prospect of what he was to suffer in the Expiation of them.

19 *Kneeled*

A. D. 19 *Kneeled down, and fell, &c.*] At first he kneeled down, and afterward fell upon his Face, to shew the Strength and Vehemence of his Desire. *Whitby.*

21 *The spirit truly, &c.*] These Words are not intended as an Excuse or Mitigation of their Sin, but as a Motive to Prayer and Vigilance; as if he should have said, You have all made large Promises rather to *die* than *forsake* me, and this you said readily and with a Purpose so to do; yet let me tell you, *the Flesh is weak*; or, when the Temptation actually assaults you, when Fear, Shame, and Pain, the Danger of Punishment and Death, are within View and present to your Sense, the *Weakness* of the *Flesh* will certainly prevail over these Resolutions, if you use not the greatest Vigilance, and do not pray with Fervency for the divine Assistance. *Whitby.*

26 *Strengthening him, &c.*] An incomprehensible Degree of Humiliation in *Christ*, receiving Comfort in his Combats from a created Angel, that was his Servant; not by any Communication of Power, but by a lively Representation made to his Humanity (from which in that Moment the Godhead did hide itself, and did suspend its Influence of Joy and Light) of the Certainty of the approaching Victory, and of the Glory which should follow. *Dio, Grotius.*

27 *Drops of blood.*] That *Christ* sweat *Drops of Blood* is not affirmed in this Place; but only that he sweat *Drops of Sweat* of a strange Thickness or Viscousness, and consequently as big as the Drops wherein Blood is wont to fall upon the Ground. And that the Sweat should so far exceed the Proportion of Sweat as the Drops wherein Blood uses to fall are above the Drops wherein Sweat is wont, this was the strange Thing, and the Expression of the Heaviness of this Agony which is here mentioned. *Hammond.*

32 *Had given them a token, &c.*] Because the Officers did not know *Jesus's* Face, and it was also Night. *Clarke.*

35 *Jesus therefore knowing all things that were to come upon him.*] This the *Apostle* notes to shew that *Christ* fell not into the Hands of the *Jews*, for want either of Power, as he shews *Ver. 36.* by striking them all to the Ground with a Word that came to apprehend him, the Providence of God not suffering him to die without these Marks of a divine Majesty and Power; or for want of *Wisdom*, to foresee their Machinations against him; but as freely giving up himself to the Death for the Welfare of Mankind. *Whitby.*

40 *That the saying might be fulfilled, &c.*] By these Words in the foregoing Verse, *Let these go their Way*, as *Christ* shewed his great Care and Concern for his Disciples more than for himself; so that Saying of his in the preceding Chapter *Ver. 12.* had

another besides the ordinary Completion, that no one of his A. D. Disciples was cut off with him. *Clarke, Hammond.*

33.

41 *Then the band, &c.]* At the Time of the Passover it was customary for the *Roman President* to send a whole Band of a thousand Men for a Guard to the Temple. *Whitby.*

44 *Suffer ye thus far, &c.] i. e.* Proceed no farther in making Resistance: Stop here. *Put up thy Sword:* Thou needest not to use it in my Cause against the Injuries of the *Jews*; for by God's Sentence and Decree they that take the Sword, to shed the Blood of the Innocent, shall perish by the Sword: And this the *Jews* shall find by that tremendous Vengeance the Sword of the *Romans* shall execute upon them for this Fact. *Grotius, Whitby.*

48 — *This is your hour, and the power of darkness.] i. e.* This is the Time wherein the infinite Wisdom of God has appointed me to suffer; and Providence has now given you Power over me, permitting you to execute your Malice and Cruelty upon me; that the Scripture might be fulfilled, and the eternal Counsels of divine Wisdom for the Salvation of Men fully accomplished. *Clarke, Whitby, Dio.*

52 *To Annas first.]* But why? For he was neither chief Magistrate, but *Gamaliel*; nor High-Priest, but *Caiaphas*. He was indeed *Prince* of the *Sanhedrim*, and Father-in-Law to *Caiaphas*; but by neither of these Relations had he judicial Power as a single Man. But as the Chief-Priests had a special Hand in this Business, and *Annas* was Chief among them by his Place and Relation to *Caiaphas*, and so without Doubt was particularly concerned in contriving this Business that was now transacting; so upon his Apprehension he is first brought thither, to shew they had the Man sure whom he so much desired to be secured, and to take his grave Advice what further to do with him. He is brought bound to him, and so bound he sends him to *Caiaphas*. *Lightfoot.*

56 *Another disciple.]* Not *John*; for he being a *Galilean* as well as *Peter*, they might have equally suspected him on that Account. *Grotius* is inclined to suppose him to be the Man who furnished *Christ* with a Chamber to eat the Passover in. See *Whitby, Grotius.*

59 *Was beneath in the palace.]* St. *Luke* says that the Maid came to him as he sat by the Fire; St. *Matthew* and *Mark* that he was now beneath in the Palace, and without in the Palace, meaning, beneath or without from that Place where the Bench sat. *Lightfoot.*

61 *He went out into the porch.]* After *Peter's* first Denial of his Master he went out into the Porch: There another Maid sees him, and brings him to the Company that stood by the Fire,

A. D. Fire, and challenges him for one of *Jesus's* Disciples, which
 33. now he denies with an Oath. *Lightfoot.*

73 *Why smitest thou me?*] Hence we learn, that we are not literally to understand the Precept of turning the other Cheek to him that smites us: For *Christ* himself did not this, but defends the Innocency of his Words; which also shews, that to stand up in the Defence of one's own Innocency cannot be contrary to the Christian Duties of Patience and Forbearance. *Whitby.*

78 *Their witness agree together.*] Or, *Their Testimonies were not equal, viz.* to the Charge laid against him, that he was worthy to die: For a vain-glorious Boast of destroying the Temple could not be capital, especially being attended with a Promise of rebuilding it in three Days. *Whitby.*

80 *I adjure thee by the living God.*] Here note, that a Criminal thus interrogated in the Name of God was obliged to speak Truth; and in all doubtful Cases his Confession or Denial was decisive either to acquit or condemn him. *New Testament explain'd by Quest. and Answer.*

81 *Hereafter ye shall see the Son of man, &c.*] As much as if *Jesus* had said, You ask me whether I am the *Christ*, and will not believe that I am so, but you shall shortly see a convincing Evidence of it in my Coming with the Clouds of Heaven to take Vengeance of you for your Unbelief, by the Effusion of the Holy Ghost, in the quick and powerful Progress which the Gospel shall make over the Earth, and finally in my glorious Appearing to judge the World. *Whitby, Grotius, Clarke.*

82 — *The high-priest rent his clothes.*] This Action was a Token of Grief and Mourning, and was expressly forbidden the High-Priest, *Lev. xxi. 10.* But the *Pharisees* by their Traditions had so qualified this Precept as to allow him to rent his Cloaths at the Bottom, though he was not permitted to do it from the Top to the Breast. See *Whitby.*

87 *As soon as it was day, &c.*] After the Council had concluded *Jesus* guilty of Blasphemy, and consequently of Death, they separated to their respective Homes, and left *Jesus* to the Mercy of the Soldiers, who recommended themselves to their Masters by using him most contumeliously and insolently: And early the next Morning they met again at the Council-Chamber in the Temple, whither they ordered *Jesus* to be brought; and he, in Reply to the same Question, having answered that he was the Son of God, they again adjudge him guilty of Blasphemy, condemn him to die, and send him to *Pontius Pilate* to ratify their Sentence, and to grant a Warrant for his Execution.

Here note, that the Reason why the *Sanhedrim* met to resume the Process against *Jesus*, was, because the Assembly by Night

was neither *general*, nor *judicial*, according to the Sense of the A.D. Law, which did not allow of Justice to be administred in *private*, or in the Night-time ; and therefore the High-Priests and Rulers met again in the Morning in the *Council-Chamber* in the Temple, (which they could not do the Night before, because then the Temple always was shut) there to re-examine our Saviour, and to condemn him in Form.

It is observable in both these Questionings of him, both in the Night and in the Morning, how convertible Terms the *Son of God* and the *Son of Man* are made. In the Night they question him, *Art thou the Son of God?* Ver. 80. He answers, *Ye shall see the Son of Man*, &c. In the Morning he saith, Ver. 90. *Hereafter shall the Son of Man sit*, &c. and they reply, *Art thou then the Son of God?* *Lightfoot*, *New Testament by Quæst. and Answ.*

C H A P XIX.

MATTH. xxvii. ver. 1. to ver. 27. MARK xv. ver. 1. to ver. 16. LUKE xxiii. ver. 1. to ver. 26. JOHN xviii. ver. 28. to ver. 16. of Chap. xix.

Christ carried before Pilate, ver. 1. Judas through Despair hangs himself, ver. 2. Jesus's Trial before Herod, ver. 29. And before Pilate again, ver. 35. Pilate scourges and mocks Jesus, ver. 50. And contrary to his own Judgment delivers him, upon the clamorous and tumultuous Demand of the Jews, to be crucified, ver. 65.

Lu. xxiii.

- 1 1 AND the whole multitude of them arose, and when
Mat. xxvii. they had bound him they led him away from
2 Caiaphas unto the hall of judgment, and delivered him
Jo. xviii. 28 unto Pontius Pilate the governour ; and it was early.
Mat. xxvii. 2 Then Judas, which had betrayed him, when he saw
3 that he was condemned, repented himself, and brought
again the thirty pieces of silver to the chief-priests and
elders,
4 3 Saying, I have sinned in that I have betrayed innocent blood. And they said, What is that to us? See thou to that.

4 And

- A.D. 4 And he cast down the pieces of silver in the temple, 5
 33. and departed, and went and hanged himself, and falling Acts i.
 headlong he burst asunder in the midst, and all his bowels 18
 gushed out.
- 5 And the chief-priests took the silver pieces, and said, Mat.xxvii.
 It is not lawful for to put them into the treasury, because 6
 it is the price of blood.
- 6 And they took counsel, and bought with them the 7
 potter's field to bury strangers in.
- 7 And it was known unto all the dwellers at Jerusale- Acts i. 19
 m, inasmuch as that field is called in their proper tongue Mat.xxvii.
 Aceldama, that is, the field of blood, unto this day. 8
- 8 (Then was fulfilled that which was spoken by Jere- 9
 my the prophet, saying, And they took the thirty pieces
 of silver, the price of him that was valued, whom they of
 the children of Israel did value :
- 9 And gave them for the potter's field, as the Lord 10
 appointed me.)
- 10 And they themselves went not into the judgment- Jo. xviii.
 hall, lest they should be defiled, but that they might eat 28
 the passover.
- 11 Pilate then went out unto them, and said, What 29
 accusation bring you against this man?
- 12 They answered and said unto him, If he were not 30
 a malefactor, we would not have delivered him up unto
 thee.
- 13 Then said Pilate unto them, Take ye him and judge 31
 him according to your law. The Jews therefore said un-
 to him, It is not lawful for us to put any man to death :
- 14 That the saying of Jesus might be fulfilled, which 32
 he spake, signifying what death he should die.
- 15 And they began to accuse him, saying, We found Lu. xxiii.
 this fellow perverting the nation, and forbidding to give 2
 tribute to Cæsar, saying, that he himself is Christ, a king.
- 16 Then Pilate entred into the judgment-hall again, Jo. xviii.
 and called Jesus : And Jesus stood before the governour ; 33
 and the governour asked him, saying, Art thou the king Mat.xxvii.
 of the Jews ? 11
- 17 Jesus answered him, Sayest thou this thing of thy- Jo. xviii.
 self, or did others tell it thee of me ? 34
- 18 Pilate answered, Am I a Jew ? thine own nation, 35
 and

and the chief-priests have delivered thee unto me : What A.D.
hast thou done ? 33.

36 19 Jesus answered, My kingdom is not of this world :
if my kingdom were of this world, then would my servants
fight, that I should not be delivered to the Jews ; but now
is my kingdom not from hence.

37 20 Pilate therefore said unto him, Art thou a king
then ? Jesus answered, Thou sayest that I am a king. To
this end was I born, and for this cause came I into the
world, that I should bear witness unto the truth : every
one that is of the truth heareth my voice.

38 21 Pilate saith unto him, What is truth ; And when
he had said this, he went out again unto the Jews, and
saith unto them, I find in him no fault at all.

Mark xv. 22 And the chief priests accused him of many things :
3 but he answered nothing.

4 23 And Pilate asked him again, saying, Answerest
thou nothing ? Behold, how many things they witness
against thee.

5 24 But Jesus yet answered him to never a word, inso-
Mat. xxvii. 14 much that the governour marvelled greatly.

Lu. xxiii. 25 Then said Pilate to the chief-priests, and to the
4 people, I find no fault in this man.

5 26 And they were the more fierce, saying, He stirreth
up the people, teaching throughout all Jewry, beginning
from Galilee to this place.

6 27 When Pilate heard of Galilee, he asked whether
the man were a Galilean.

7 28 And as soon as he knew that he belonged unto He-
rod's jurisdiction, he sent him to Herod, who himself was
also at Jerusalem at that time.

8 29 And when Herod saw Jesus he was exceeding glad,
for he was desirous to see him of a long season, because he
had heard many things of him, and he hoped to have seen
some miracle done by him.

9 30 Then he questioned with him in many words, but
he answered him nothing.

10 31 And the chief-priests and Scribes stood and vehe-
mently accused him.

11 32 And Herod with his men of war set him at nought,
and mocked him, and arrayed him in a gorgeous robe, and
sent him away to Pilate.

33 And

A.D. 33 And the same day Pilate and Herod were made 12
 33. friends together : for before they were at enmity between
 themselves.

34 And Pilate, when he had called together the chief- 13
 priests, and the rulers, and the people,

35 Said unto them, Ye have brought this man unto 14
 me as one that perverteth the people, and behold, I having
 examined him before you, have found no fault in this man,
 touching these things whereof ye accuse him :

36 No, nor yet Herod : for I sent you to him, and 15
 lo, nothing worthy of death is done unto him.

37 I will therefore chastise him, and release him. 16

38 For at that feast the governour was wont to re- 17
 lease unto the people a prisoner, whom they would. Matt. xxvii. 15

39 And they had then a notable prisoner, called Ba- 16
 rabbas, which was a robber, and lay bound with them Jo. xviii. 40
 that had made an insurrection with him, who had com- Mark xv.
 mitted murder in the insurrection. 7

40 And the multitude crying aloud, began to desire 8
 him to do as he had ever done unto them.

41 Therefore, when they were gathered together, Mat. xxvii.
 Pilate said unto them, Ye have a custom, that I should 17
 release unto you one at the passover : will ye therefore Jo. xviii.
 that I release unto you the king of the Jews ? 39

42 For he knew that the chief-priests had delivered Mark xv.
 him for envy. 10

43 When he was set down on the judgment-seat, his Mat. xxvii.
 wife sent unto him, saying, Have thou nothing to do 19
 with that just man : for I have suffered many things this
 day in a dream because of him.

44 But the chief-priests and elders persuaded the mul- 20
 titude that they should ask Barabbas, and destroy Jesus.

45 The governour answered and said unto them, 21
 Whether of the twain will ye that I release unto you ? Lu. xxiii.
 And they cried out all at once, saying, Away with this 18
 man, and release unto us Barabbas.

46 Pilate therefore, willing to release Jesus, spake 20
 again to them, What shall I do then with Jesus, which is Matt. xxvii.
 called Christ ; and whom ye call the king of the Jews ? Mark xv.

47 And they all cried out again, saying, Crucify him, 13
 crucify him. Lu. xxiii.

48 And he said unto them the third time, Why what 22
 evil

evil hath he done? I have found no cause of death in him : A.D.
I will therefore chastise him, and let him go. 33.

- 1 49 Then Pilate therefore took Jesus and scourged him.
- 2 50 And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe.
- 3 51 And said, Hail king of the Jesus : and they smote him with their hands.
- 4 52 Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.
- 5 53 Then came Jesus forth, wearing the crown of thorns, and the purple robe : and Pilate saith unto them, Behold the man.
- 6 54 When the chief-priests therefore and officers saw Lu. xxiii. him, they were instant with loud voices, requiring that 23 he might be crucified, saying, Crucify him, crucify him.
- John xix. Pilate saith unto them, Take him, and crucify him : for 6 I find no fault in him.
- 7 55 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.
- 8 56 When Pilate therefore heard that saying he was the more afraid ;
- 9 57 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.
- 10 58 Then saith Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?
- 11 59 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above : therefore he that delivered me unto thee hath the greater sin.
- 12 60 And from thenceforth Pilate sought to release him : but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend : whosoever maketh himself a king speaketh against Cæsar.
- 13 61 When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the pavement, but in the Hebrew Gabbatha.
- 14 62 And it was the preparation of the passover, and about

A.D. about the sixth hour : and he saith unto the Jews, Behold
 33. your king.

63 But they cried out, Away with him, away with
 him, crucify him. Pilate saith unto them, Shall I crucify
 your king? The chief-priests answered, We have no king
 but Cæsar. 15

64 When Pilate saw that he could prevail nothing, Mat.xxvii.
 but that rather a tumult was made, he took water and 24
 washed his hands before the multitude, saying, I am in-
 nocent of the blood of this just person : see ye to it.

65 Then answered all the people, and said, His blood 25
 be on us and on our children. And the voices of them, Lu. xxiii.
 and of the chief-priests, prevailed. 23

66 And so Pilate, willing to content the people, gave Mark xv. 15
 sentence that it should be as they required. Lu. xxiii. 24

67 And he released unto them him that for sedition 25
 and murder was cast into prison, whom they had desired : Matt. xxvii.
 and when he had scourged Jesus, he delivered him to their 26
 will, to be crucified.

ANNOTATIONS.

Ver. 1. *It was early.*] This was the Morning of the fif-
 teenth of *Nisan*, and so the first Day of the Feast, as to the
 holy Convocation ; but the second Day as to the putting away
 Leaven out of their Families, which was to be done on the four-
 teenth Day on the Evening. See Chap. xv. Ver. 2. *N. of this*
Book. Whitby.

2 *Then Judas, when he saw he was condemned, repented him-
 self.*] The learned Doctor *Whitby's* Conjecture here is very
 probable, viz. that *Judas* never intended to stain himself with
 the Blood of his Master, but that he, blinded with Covetous-
 ness, and an avaricious Desire to heap up Wealth, and expect-
 ing that *Jesus*, who had at other Times conveyed himself from
 the Multitude, when they attempted to stone him, and to cast
 him down a Precipice, would also be able and willing to do the
 same upon this Occasion, intended no more than to bilk or
 chouse the *Jewish* Rulers out of so much Money. But when 3
 he saw it was otherwise, he is not only sorry for what he had
 done, but confesses his Sin, throws back the Money, as unlaw-
 fully got, and proclaims the Innocency of his Lord. Then go-
 ing out of the Temple, through Grief, Shame, and Remorse, 4
πενήνς γινώμενος, falling flat on his Face, not down any steep
 Place,

Place, ἀπύχαιτο, he was strangled or suffocated; and by this A.D. Fit of extreme Melancholy he was so swollen, that he burst ^{33.} asunder, and all his Bowels gushed out. *Hammond, Wall, Univ. History.*

8 *Which was spoken by Jeremy the prophet.*] But the Words here cited are not in *Jeremy*, but *Zachary* only: But this Difficulty may be solved, either by saying that this was first in *Jeremy's* Prophecy, (somewhat of his not now extant, but by Tradition delivered down to have been originally his) and afterwards in *Zachary's*, according to a Saying of the *Jews*, that the Spirit of *Jeremy* was in *Zachary*, and so both made but one Prophet: Or else by affirming that the xth, xith, and xiith Chapters of *Zachary* were really the Prophecies of *Jeremy*, though, as other Men's Psalms are annexed to *David's*, and *Agur's* Proverbs to *Solomon's*, so these Chapters of *Jeremy's* Prophecy (perhaps not coming to Light till after the Captivity) are affixed to the former Chapters of *Zachary*. *Hammond, Whitby, Grotius.*

10 *Went not into the judgment-hall, &c.*] The *Prætor's* Hall was full of *Roman* Soldiers: Now these, being *Gentiles*, are in that Condition of which *Maimonides* saith, that they are to be accounted for such as have a perpetual Issue of Blood upon them; the *Jews* therefore enter not into the Judgment-Hall, lest by touching them they should be unclean, as the Law pronounces him that touches an unclean Person, *Numb. xix. 22.* and so they should be unfit to eat the *Passover*, i. e. those *Paschal* Offerings of the Herd which were holy Things, and of which none might eat in their Defilement. For by the *Passover* here we are to understand not the *Paschal* Lamb, but the *Chagigab*, or Peace-Offerings, the Sheep and Oxen offered all the seven Days of the Feast, and which are expressly called the *Passover*, as the whole Feast of unleavened Bread was, *Luke xxii. 1.* So *Deut. xvi. 2.* Thou shalt sacrifice the *Passover* to the Lord of the Flock and of the Herd. Where the Note of the *Jewish* Doctors is, the Flocks signify the Lambs and Kids for the *Passover*; the Herd, *Bullocks* and *Sheep*, the Offerings for the *Chagigab*. Now the Lamb, say they, was eaten on the fourteenth Day, but the *Chagigab* on the fifteenth. See 2 *Chron. xxxv. 7.* *Whitby, Lightfoot.*

11 *Pilate.*] Was by Birth a *Roman*, by Degree of the *Equestrian* Order, sent by *Tiberius* the Emperor to be Governor of *Judea*. For about threescore Years before our Saviour's Birth the *Jews* by *Pompey* the Great were made tributary to the *Romans*. And although, during the Life of *Hircanus* the High-Priest, the Reign of *Herod*, and his Son *Archelaus*, the *Roman* State suffered the *Jews* to be ruled by their own Laws and Governors; yet when *Archelaus* was banished by *Augustus* they received

A.D. 33. A.D. received their Governors from the Roman Emperor, being made a Part of the Province of Syria belonging to his Care. In the Life of *Augustus* there was a Succession of Three, *Coponius*, *Ambivius*, and *Rufus*. At the Beginning of the Reign of *Tiberius* they were governed by *Valerius Gracchus*, and at his Departure by *Pontius Pilate*; who was a Man of a high, rough, untractable, and irreconcilable Spirit, and of an avaricious and rapacious Disposition, so that he would sell Justice or pass any Sentence for a Sum of Money. *Vitellius*, the *Pro-consul* of Syria, deposed him for his excessive Cruelty, and sent him Prisoner to Rome, to give an Account of his Conduct to the Emperor. *Tiberius* was dead, and *Caligula* in Possession of the Empire before his Arrival; but his Crimes were so notorious, that the new Emperor banished him to *Vienne* in Gaul, or France, where he was reduced to such Extremity that he laid violent Hands on himself, and became his own Executioner. *Pearson*, *New Testament by Qy. and Answ.*

14 Signifying by what death he should die.] *Viz.* That he should be lifted up or crucified, as he had signified *Chap. vi. Ver. 20. of this Book.* Which was the Death which the Roman Law inflicted on the vilest Offenders; whereas, if he had been condemned and executed by the Jewish Law, it would have been Stoning: That was the Death for Blasphemers. *Wall.*

19 My kingdom is not of this world.] And so hath nothing to do with, or is not opposite to the Roman Government; it is not of human or earthly Original, but from Heaven, and so it meddles not with the Affairs of this World; it hath none of the Pomp or Splendor of the World, none to fight for it with any carnal Weapons; it exercises no Dominion over Men's Bodies, but their Souls only. *Whitby.*

49 Pilate therefore took Jesus and scourged him.] Flagellation, or Scourging, was among the Romans a solemn Preparative to Crucifixion: But this is not the Notion that here we must have of the Scourging of Christ; for 'tis evident that Pilate had not yet condemned him to Death: This Chastisement therefore we must understand to be in order to his Release. For that Pilate did not believe Christ guilty of any capital Crime is evident; so likewise, that besides his own Conscience, his Wife's Dream (of which Superstitions the Romans were very observing) did make him very unwilling to pronounce Sentence of Death upon him, but very industrious to find some Pretence of releasing him: To this Purpose he had before offered to release to them some one Prisoner, whom they would chuse, according to a Custom which they had at this Feast, and which was constantly observed in Memory of their Deliverance from the Bondage of

Egypt, and proposed to them *Jesus* and *Barabbas*, judging indeed, and that reasonably too, that they would not carry their Resentment and Boldness so far as to prefer a Rebel and a Murderer before an innocent Person: But when to his great Surprise, the People, through the Instigation of their Rulers, demanded *Barabbas* to be released, and *Jesus* to be crucified, he proposes to them the Scourging of him, as a lighter Punishment proportionable to his Crimes, and hoping by that Severity to appease
 50 their Rage. And because the Crime laid to his Charge was that he pretended to be a King, the Soldiers, in Derision, put upon him a Purple Cloth for a Robe, and set a Wreath of Thorns upon his Head for a Crown, and gave him a Reed or Cane in his Hand for a Scepter; and in this ridiculous Habit brought him forth to the Multitude, hoping thereby to turn their Malice either into Pity or Contempt.

Here note, that Scourging among the Romans was very severe and shameful; the Person being stripped naked, at least down to the Girdle, had his Hands tied to a Ring fastened to a stone Pillar, not above a Foot and a half high, if so much, so that his Body was bent forward almost double, which gave such an Advantage to the Executioners that the Blows came down as it were with double Force.

This peculiar Part of our Saviour's Sufferings is rightly supposed to be foretold by the Psalmist in these Words, *The Plowmen plowed upon my Back, and made long Furrows, Psalm cxxix. 3.* as likewise that of his being buffeted, and scornfully spit upon, by the Prophet *Isaiah, Chap. 1. 6.* in these Terms, *I gave my Back to the Smiters, and my Checks to them that plucked off the Hair; neither did I hide (or defend) my Face from being shamefully spit upon.* Hammond, Clarke, Universal History, Whitty.

54 *Take him and crucify him, &c.]* Pontius Pilate does not here give them Leave to do this, but rather saith, If you will have it so, do it yourselves at your Peril; for I cannot condemn a Man that is without a Fault. Grotius, Whitty.

55 — *By our law he ought to die.]* The Jews perceiving that Pilate was very forward to release him, and that their accusing him of Sedition would not prevail upon him, they retreated again to their first Charge of Blasphemy, and boldly told him that they had a Law (*Lev. xxiv. 16.*) according to which their Justice had proceeded against him, and that by this Law he ought to die upon a higher Account than Rebellion against any Prince upon Earth, as he made himself the Son of God, (see the preceding Chapter, Ver. 80, 81.) which was the highest Blasphemy, and an Offence of the most heinous and capital Nature.

Pilate

A. D. Pilate when he heard this, and remembred the Report of his 56

33. Miracles, and his own Confession that he was a King, began to be seized with a religious Fear, and to reflect upon his scourging of him, and the Danger he might be in if he proceeded further to *crucify* him: For his own Religion also had such Opinions in it that the Gods do sometimes descend from Heaven, assume a human Shape, and that there are inferior Half-Deities, begotten by the Gods upon the Daughters of Men: And when he observed further the Gravity, the Modesty, Constancy, and Prudence of *Jesus*, he was startled in his Proceedings, and returning again with him into the *Prætorium* demanded of him *whence he was*, whether of human or divine 57 Extraction? To which our Lord made no Reply, having before satisfied him that he was a King. The Governor displeased 58 at his Silence, so contrary to his own Interest, and especially to a Person who had him absolutely in his Power, and endeavoured to release him, asked him why he did not answer him, at whose Disposal he was, either to crucify or acquit him? To which 59 *Jesus* replied, I could easily secure myself, and neither the *Jews* nor you could have any Power at all to hurt me, was it not my Father's Will, that, for great and wise Reasons, I should at this Time submit to be delivered to you by the Envy and Malice of the *Jews*. But since it is so, and that they urge and press you with the utmost Vehemence to cause me to be put to Death, I must needs say, *your Sin*, in yielding, and being prevailed upon by great Violence and Importunity to condemn me, is not so great as *theirs*, who out of mere Malice, and against the greatest Means of Knowledge, clamour against me as the most notorious Malefactor, and urge you to pass Sentence upon me. *Grotius, Christian Exemp. Clarke.*

60 *Thou art not Cæsar's friend.*] This chiefly moved *Pilate*, because, as *Tacitus* and *Suetonius* observe, *Tiberius* was apt to suspect the worse; and the least Crimes with him made a Man guilty of Death, if they related to the Government: He durst not therefore venture that this Charge should be laid against him by the *Jews*. *Grotius, Whitby.*

62 — *It was the preparation of the passover, &c.*] These Words are urged as a Proof that the *Passover* was not yet eaten. But, *First*, According to this Exposition of the Words, the *Jews* must have eaten their *Passover* on the Sabbath-day, our Lord being crucified on *Friday*: So that, if that Day was the Day before the *Passover*, *Saturday* must be the *Paschal Day*, and so they must have eaten it two Days after our Saviour did. *Secondly*, To answer therefore positively to this, As *Parasceve*, the *Preparation*, absolutely put, is a Term of Art, or a Word by Use denoting nothing else but the sixth Day of the Week, the

constant *Preparation-Day* to the *Jewish Sabbath*, so the *Parasceve* A. D. of the *Passover* signifies no more than the *Preparation* to the *Jewish Sabbath* in the *Passover Week*, answering to our *Good-Friday*. 32.

In this Sense St. *Matthew* not only uses the Word *Parasceve*, the *Preparation*, but, what is very remarkable, implies that it was a Word as much fix'd by Use to the *sixth Day* of the Week as the Word *Sabbath* was to the *seventh*; the *Sabbath* itself being by him called the *Day after the Parasceve*. Now the next Day that followed the Day of the *Preparation*, τὴν Παρασκευήν, the *Chief-Priests*, &c. which manifestly implies that the Word did constantly denote the *sixth Day* of the Week. But St. *Mark* is not content with the bare Use of the Word in the same Sense, but, as it were to prevent any possible Mistake about it, tells us expressly that it properly signifies the *Day before the Sabbath*: Because it was the *Preparation*, that is, the *Day before the Sabbath*; (*Chap. xv. 42.*) Ἐπὶ τῇ Παρασκευῇ ὃ ἐστὶ Προάσκατον. Than which nothing can be more expreis to our present Purpose. *Whitby, Whiston, Clarke.*

62 *About the sixth hour.*] i. e. Six in the Morning. See the Note on the 15th Verse of the next Chapter.

63 *We have no king but Cæsar.*] By this how plainly do they condemn themselves as guilty of Rebellion in all their Attempts by War and Tumults to free themselves from the Government of *Cæsar*, and own that the terrible Destruction, which at last came upon them, was from themselves. *Whitby.*

67 — *When he had scourged Jesus.*] i. e. Formerly having done it, he proceeded farther, and delivered him to be crucified. *Hammond.*

A.D.

33.

C H A P. XX.

MATTH. xxvii. ver. 27. *to the end.* MARK xv.
ver. 16. *to the end.* LUKE xxiii. ver. 26. *to the
end.* JOHN xix. ver. 16. *to the end.*

Christ *mocked by the Soldiers, and crucified, ver. 1.*
One Malefactor reproaches, and another acknow-
ledges him, ver. 32. The three Hours Darknefs,
ver. 40. Christ's Death, and the Prodigies that
attended it, ver. 46. Joseph of Arimathea buries
him, ver. 61. His Sepulchre watched, ver. 72.

1 **T**HEN the foldiers of the governour took Jesus Mat. xxvii. 27
into the common hall, called Prætorium, and Mark xy. 16
they called together the whole band.

2 And they stripped him, and put on him a scarlet Mat. xxvii. 28
robe.

3 And when they had platted a crown of thorns they 29
put it upon his head, and a reed in his right hand; and
they bowed the knee before him, and mocked him, say-
ing, Hail, king of the Jews.

4 And they spit upon him, and took the reed and 30
smote him on the head.

5 And when they had mocked him, they took off the Mark xv. 20
purple from him, and put his own clothes on him, and
led him out to crucify him.

6 And he bearing his cross went forth, and as they John xix. 17
came out they found a man of Cyrene, Simon by name, Mat. xxvii. 32
the father of Alexander and Rufus: on him they laid the Mark xv. 21
cross, that he might bear it after Jesus. Lu. xxiii. 26

7 And there followed him a great company of people, 27
and of women, which also bewailed and lamented him.

8 But Jesus turning unto them, said, Daughters of Je- 28
rusalem, weep not for me, but weep for yourselves, and
for your children.

9 For behold, the days are coming, in the which they 29
shall say, Blessed are the barren, and the womb that never
bare, and the paps which never gave suck.

10 Then shall they begin to say to the mountains, 30
Fall on us; and to the hills, Cover us.

- 31 11 For if they do these things in a green tree, what A.D.
shall be done in the dry? 33.
- 32 12 And there were also two other malefactors led with
him to be put to death.
- Mark xv. 13 And they bring him unto the place Golgotha, which
22 is, being interpreted, the place of a skull.
- Mat. xxvii. 14 And they gave him vinegar to drink, mingled with
34 gall; and when he had tasted thereof he would not drink.
- Mar. xv. 25 15 And it was the third hour, and they crucified him,
Jo. xix. 18 and two others with him, on either side one, and Jesus
in the midst.
- Mark xv. 16 And the scripture was fulfilled, which saith, And
28 he was numbred with the transgressors.
- Lu. xxiii. 17 Then said Jesus, Father, forgive them, for they
34 know not what they do.
- Joh. xix. 18 And Pilate wrote a title, and put on the cross, and
19 the writing was, JESUS OF NAZARETH,
THE KING OF THE JEWS.
- 20 19 This title then read many of the Jews: for the
place where Jesus was crucified was nigh to the city: and
it was written in Hebrew, and Greek, and Latin.
- 21 20 Then said the chief-priests of the Jews to Pilate,
write not, The king of the Jews: but that he said, I am
the king of the Jews.
- 22 21 Pilate answered, What I have written, I have
written.
- 23 22 Then the soldiers, when they had crucified Jesus,
took his garments (and made four parts, to every soldier
a part) and also his coat: now the coat was without seam,
woven from the top throughout.
- 24 23 Then said they among themselves, Let us not rent
it, but cast lots for it whose it shall be: that the scripture
might be fulfilled, which saith, They parted my raiment
among them, and for my vesture they did cast lots.
- 24 24 These things therefore the soldiers did: And sit-
ting down they watched him there; and the people stood
Mat. xxvii. 36 beholding.
Luk. xxiii. 35
- Mat. xxvii. 25 And they that passed by reviled him, wagging their
39 heads,
- Mark xv. 26 And saying, Ah, thou that destroyest the temple,
29 and buildest it in three days, save thyself: if thou be the
Son of God come down from the cross.

A. D. 27 Likewise also the chief-priests mocking him, with 41

33. the Scribes and elders, said,

28 He saved others, himself he cannot save: if he be 42
Christ the king of Israel, the chosen of God, let him *Lu. xxiii. 35*
now come down from the cross, and we will believe him. *Mat. xxvii. 42*

29 He trusted in God; let him deliver him now if he 43
will have him: for he said, I am the Son of God.

30 And the soldiers also mocked him, coming to him *Lu. xxiii.*
and offering to him vinegar, 36

31 And saying, If thou be the king of the Jews save 37
thyself.

32 And one of the malefactors which were hanged 39
railed on him, saying, If thou be Christ, save thyself
and us.

33 But the other answering, rebuked him, saying, 40
Dost not thou fear God, seeing thou art in the same con-
demnation?

34 And we indeed justly: for we receive the due re- 41
ward of our deeds: but this man hath done nothing
amiss.

35 And he said unto Jesus, Lord, remember me when 42
thou comest into thy kingdom.

36 And Jesus said unto him, Verily, I say unto thee, 43
to day shalt thou be with me in paradise.

37 Now there stood by the cross of Jesus his mother, John xix.
and his mother's sister, Mary *the wife* of Cleophas, and 25
Mary Magdalene.

38 When Jesus therefore saw his mother, and the dis- 26
ciple standing by whom he loved, he saith unto his
mother, Woman, behold thy son.

39 Then saith he to the disciple, Behold thy mother, 27
and from that hour that disciple took her unto his own
home.

40 And when the sixth hour was come, there was *Mark xv.*
darkness over the whole land, until the ninth hour. 33

41 And at the ninth hour Jesus cried with a loud voice, 34
saying, Eloi, Eloi, Lama Sabachthani? which is, being
interpreted, My God, my God, why hast thou for-
saken me?

42 And some of them that stood, when they heard *it*, 35
said, Behold, he calleth Elias. *Joh. xix.*

43 After this Jesus knowing that all things were now 28

accomplished that the scripture might be fulfilled, faith, A.D.
I thirst.

29 44 Now there was set a vessel full of vinegar: and
Mat. xxvii. straightway one of them ran, and took a sponge, and fil-
48 led *it* with vinegar, and put *it* on a reed, and gave him
to drink;

Mark xv. 36 45 Saying, Let alone; let us see whether Eliás will
Matt. xxvii. 49 come to take him down, *and* save him.

John xix. 30 46 When Jesus therefore had received the vinegar, he
Matt. xxvii. 50 said, It is finished; and when he had cried again with a
Lu. xxiv. 46 loud voice, he said, Father, into thy hands I commend
John xix. 30 my spirit: and having said thus he bowed his head, and
gave up the ghost.

Matt. xxvii. 47 And behold, the vail of the temple was rent in
51 twain, from the top to the bottom, and the earth did
quake, and the rocks rent.

52 48 And the graves were opened, and many bodies of
saints, which slept, arose,

53 49 And came out of the graves after his resurrection,
and went into the holy city, and appeared unto many.

54 50 Now when the centurion, and they that were with
Mark xv. 39 him, watching Jesus, saw the earthquake, and those
Matt. xxvii. 54 things that were done, that he so cried out and gave up
Lu. xxiii. 47 the ghost, they feared greatly, *and* glorified God, saying,
Certainly, this was a righteous man, the Son of God.

48 51 And all the people that came together to that sight,
beholding the things which were done, smote their
breasts, and returned.

Matt. xxvii. 55 52 And many women were there, beholding these
Lu. xxiii. 49 things afar off, and all his acquaintance: among whom
Mark xv. 40 was Mary Magdalene, and Mary the mother of James the
Less, and of Joseph, and Salome:

41 53 Who also, when he was in Galilee, followed him,
and ministered unto him: and many other women which
came up with him unto Jerusalem.

42 54 And now when the even was come, (because it
was the preparation, that is, the day before the sabbath)

Joh. xix. 55 The Jews, that the bodies should not remain up-
31 on the cross on the sabbath-day, (for that sabbath-day
was an high-day) besought Pilate that their legs might be
broken, and *that* they might be taken away.

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Joh. xix.

A.D. 56 Then came the soldiers, and brake the legs of the 32
33 first, and of the other which was crucified with him.

57 But when they came to Jesus, and saw that he was 33
dead already, they brake not his legs.

58 But one of the soldiers with a spear pierced his side, 34
and forthwith came there blood and water.

59 And he that saw it bare record, and his record is 35
true: and he knoweth that he saith true, that ye might
believe.

60 For these things were done that the scripture should 36
be fulfilled, A bone of him shall not be broken.

61 And again another scripture saith, They shall look 37
on him whom they pierced.

62 And after this, when the even was come, and 38
the sabbath drew on, behold, there came a rich man Mat. xxvii. 5
of Arimathea, a city of the Jews, named Joseph, an Lu. xxiii. 5
honourable counsellor, and he was a good man, and a Mark xv. 4
just: Lu. xxiii. 5

63 The same had not consented to the counsel and 51
deed of them, being a disciple of Jesus, but secretly for John xix. 3
fear of the Jews, who also himself waited for the king- Lu. xxiii. 5
dom of God.

64 This man went in boldly unto Pilate, and be- 52
sought him that he might take away the body of Mark xv. 4
Jesus. Joh. xix. 3

65 And Pilate marvelled if he were already dead: and Mark xv.
calling unto him the centurion he asked him whether he 44
had been any while dead.

66 And when he knew it of the centurion, he gave 45
him leave: He came therefore and took the body of Je- John xix. 3
sus.

67 And there came also Nicodemus, (which at the 39
first came to Jesus by night) and brought a mixture of
myrrh and aloes, about an hundred weight.

68 Then took they the body of Jesus, and wrapped it 40
in a clean linen cloth, with the spices, as the manner of Mat. xxvii.
the Jews is to bury. John xix.

69 Now in the place where he was crucified there 41
was a garden; and in the garden a new sepulchre, which Mark xv.
was hewn out of a rock, wherein was never man yet John xix.
laid. 41

70 There laid they Jesus therefore, because of the 42
Jews

60 Jews preparation *day*, for the sepulchre was nigh at hand, A. D. and rolled a great stone to the door of the sepulchre, and 33. departed.

Mark xv. 71 And Mary Magdalene, and Mary the mother of
47 Joses, and the women also which came with him from
Lu. xxiii. Galilee, followed after, and beheld the sepulchre, and
55 how his body was laid.

56 72 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

Mat. xxvii. 73 Now the next day that followed the day of the preparation, the chief-priests and Pharisees came together unto Pilate,

63 74 Saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will rise again.

64 75 Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

65 76 Pilate said unto them, Ye have a watch, go your way, make it as sure as you can.

66 77 So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

ANNOTATIONS.

Ver. 6. *And he bearing his cross, &c.*] It was the Custom for those that were to be crucified so to do. But some learned Men think that our Lord did not bear the *whole* Cross, but only the *transverse* Part, or that Piece of Wood which was to be fastened across the Stake. But be this as it will ; by the Time he was come out of the City Gates they observe that he is overburdened, and thereupon they force *Simon a Cyrenean* (some noted Disciple) to bear the End of it after him. *Hammond, Whitby, Lightfoot, Clarke.*

8 — *Weep not for me, &c.*] Notwithstanding the Multitude of Woes the blessed *Jesus* now laboured under, yet the more dreadful Fate which waited the unhappy *Jews*, seems to make him insensible of his own Misery : For turning to them with his usual Compassion, he bids them rather weep at the more dismal Prospect of their future Ruin, when their Calamities would make them wish their Wombs had been barren, and their
Breasts

13. A. D. Breasts incapable of giving any Nourishment to a Generation whose Infidelity would shortly render them the sad Objects of the divine Vengeance, and the Scorn and Hatred of the whole World. *Blessed are the barren, &c.* This they undoubtedly had Occasion to say at the Siege of *Jerusalem*, and during the War against the *Romans*, not only on the Account of the Loss of their Children, and the Sale of them that were under seventeen Years for Bondslaves; but chiefly on the Account of that Famine in *Jerusalem*, which forced one *Mary*, a noble and rich Woman, Daughter of *Eleazar*, to kill and eat her sucking Child: The News of which presently went over the whole City, and every one, saith *Josephus*, looked upon it with Horror, and with the same Compassion, *as if they had done it themselves.* Then was this Speech fit for them to take up, on hearing this horrible News, *Blessed are the barren, &c.* in Comparison to those that are forced to feed on the Fruit of their Wombs, and devour their own sucking Infants. *Univ. Hist. Whitby, Hammond.*

10 — *Say to the mountains, Fall on us, &c.*] This was a proverbial Expression, used by one of the *Prophets*, (*Hos. x. 8.*) and with which they were well acquainted, to denote the utter Despair of a People, when they find unavoidable Calamities coming upon them: Or, it may refer to the Words of *Isaiab*, who says, that the Wicked *should go into the Holes of the Rocks, and into the Caves of the Earth, for fear of the Lord.* (*Is. ii. 19.*) For *Josephus* records, that after the taking of *Jerusalem* many of the *Jews* hid themselves in Vaults and Sepulchres, and chose to perish there, rather than to surrender to the *Roman* Conquerors. *New Test. by Quest. and Ans.*

11 — *If they do these things in a green tree, &c.*] The good and the just Man is by the *Prophets* and the *Jews* represented under the Metaphor of a *green Tree*, or a Tree whose Leaves do not wither, *Pf. i. 3.* whereas of the Wicked it is said, *His Branch shall not be green, Job xv. 32.* Thus God by *Ezekiel* threatens that he will cut off every green Tree and every dry Tree in *Jerusalem*, (*Ezek. xx. 47.*) that is, as it is interpreted *Chap. xxi. 3.* that he will cut off the Righteous and the Wicked: And 'tis proverbial among the *Jews*, that two dry Sticks will burn a green one, i. e. that the Company of two wicked Men will corrupt, and bring Judgment upon a good Man.

The Meaning then of this Verse is, If the infinite Wisdom of Providence, in a Dispensation of Mercy, and with the greatest Purposes of Love and Favour, permits sometimes an innocent Person to fall under such great Sufferings as ye now see come upon me; how dreadful, do you think, must be the Effects of the Wrath of a provoked and angry God, when he comes to execute

execute his last Vengeance upon an impenitent and incorrigible A. D. Nation? *Grotius, Whitby, Hammond, Clarke.*

13 — *Golgotha*] The Hebrew Name for Mount Calvary, a small Eminence on the great Mount *Moriah*, anciently appropriated to the Execution of Malefactors, (and therefore called the Place of a Skull, by reason of the great Number of Bones of executed Men which were in that Place) not far from the City, from whence it was separated by the Walls, as an execrable and polluted Place: For we are to observe that the *Jews* suffered no Criminals to be put to Death in any of their Cities, much less in the *Metropolis*. Most Commentators suppose this to be the Place where *Abraham* made an Altar for the intended Sacrifice of his Son. *Dio, Howel, Univ. Hist. New Test. by Quest. and Answ.*

14 — *Gave him vinegar to drink mingled with gall.*] St. *Mark* says, *Wine mingled with Myrrh.* This Kind of Wine was a stupefying Potion usually given in Compassion to Malefactors to take away the Sense of Pain: On which Account our Saviour, who needed none of these Arts to diminish his Sense of Pain, that he might shew his Patience and Readiness to suffer, refused to drink it. *Whitby, Clarke.*

15 *And it was the third hour, &c.*] Commentators have been much puzzled how to reconcile this Text of St. *Mark* with what St. *John* says *Chap. xix. 14.* (see *Ver. 63.* of the preceding Chapter) but I apprehend there is no Difference between them, unless two Authors may be said to differ from each other when they are relating different and independent Parts of the same History. But first I must premise that St. *John*, writing after the Destruction of the *Jews*, speaks of the Hours according to the *Roman*, but the other *Evangelists* according to the Computation of the *Jews*. Now St. *Mark* says, *It was the third Hour, and they crucified him, i. e.* It was Nine o'Clock in the Morning. St. *John* says, *It was about the sixth Hour, i. e.* Six o'Clock in the Morning.—What?—When they crucified him?—No:—But when *Pilate* sat down for the last time in the Judgment-Seat to examine *Jesus*. Let us hear St. *John* speak for himself,—*When Pilate therefore heard that Saying, he brought Jesus forth, and sat down in the Judgment Seat.—And it was the Preparation of the Passover, and about the sixth Hour: and he saith unto the Jews, Behold your King.* What can be more plain than that *Pilate* had not yet condemned *Jesus*? St. *John* therefore mentions the Time when Sentence of Death was about to be passed on *Christ*, St. *Mark* when that Sentence was put in Execution. And let us but consider how many Things are recorded to have been done between Six and Nine o'Clock, and we must be convinced that there was full Employment for three Hours.

A. D. At Six o'Clock in the Morning *Pilate* sits down in the Judgment-Seat, and by representing *Jesus* to be a contemptible rather than a dangerous Person, endeavours to release him. *Behold*, says he, *your King*, i. e. See this poor Man whom you accuse of designing to make himself a King. But the *Jews*, instead of being mollified, demand his Crucifixion with such Rage and Clamour, that *Pilate* feared a Tumult; to prevent which, with much Reluctance, and after washing his Hands, he formally passed Sentence upon him, and releases *Barabbas*. This must take up some Time, I think I should not speak out of Compass, if I say an Hour.

After Sentence the Soldiers lead *Jesus* into the common Hall, strip him, mock, insult and abuse him at their Pleasure; then divest and vest him again: Afterwards they lead him forth out of the City, bearing his Cross, and bring him to the Place of Execution, which was a good way off; by the way he sinks under his Burden, speaks to the Women that bewailed him; and when he is come to *Golgotha* some Time must be spent in erecting the Cross. Can we suppose it possible that these various Passages could have been gone through in less than two Hours?

The Order of Time then is this, After Six o'Clock in the Morning, probably about Seven, *Pilate* delivers up *Jesus* to be crucified: In two Hours after every Thing is prepared for his Crucifixion; and at Nine o'Clock he is nailed to the Cross: For three Hours he hangs on the Cross, the Derision of *Jew* and *Roman*; and during this Time he comforts the penitent Thief, and recommends his Mother to the Care of the beloved Disciple: At Twelve o'Clock there is Darkness all over the Land till Three o'Clock in the Afternoon, when the Blessed *Jesus* gave up the Ghost. So that he endured the Pain of the Cross for full six Hours, viz. from Nine in the Morning to Three in the Afternoon.

18 JESUS OF NAZARETH THE KING OF THE JEWS.] This St. Mark calls the *Superscription of his Accusation*; which is spoken according to the Manner of the *Romans*, by whom the Title of the Crimes for which the Criminals were condemned were either carried before them, or affixed to the Instrument of their Punishment. This Title the Rulers of the *Jews* disliked, and used their Interest with *Pilate* to have it altered; but in vain, for he was determined to have it so, as the only Means he had left to proclaim the Injustice of his own Action in condemning a *righteous* Person. *Whitby*, *New Test.* by *Quest.* and *Answ.*

22 Took his garments.] Namely, his outward Robe, which was made of four Pieces of Cloth sewed together, *Deut.* xxii. 12.

But

But his *Coat* or Under-Garment, or Shirt, was woven, all of A.D. one Piece. And this Art of weaving any Habit was practised by the Ancients, and is still preserved in the *Eastern Countries*. 33.
Dio, Grotius, Hammond.

30 *Offering to him vinegar.*] Doctor *Lightfoot* proves from several Authors that Vinegar was the usual Drink of the Soldiers: Two Cups were therefore offered to *Christ*, one of *Wine mixed with Myrrh* before he was nailed to the Cross; (see *Note on Ver. 14. of this Chapter*) and this was offered by the *Jews*; the other of Vinegar by the *Soldiers* in a scoffing Manner, after he was nailed to the Cross. *Whitby.*

32 *One of the malefactors.*] St. *Matthew* says, *that the Thieves which were crucified with him cast the same in his Teeth*: But this Difference Commentators reconcile by shewing that it is very common for the *Hebrews* to use the *Plural* instead of the *Singular* Number. Thus we read that the *Ark rested on the Mountains of Ararat*, *Gen. viii. 4.* though it cannot be supposed to have rested on any more than one of those Mountains. And God is said to overthrow the Cities where *Lot* dwelt, *Gen. xix. 29.* though he could only dwell in one at a time.

35 *Lord, remember me, &c.*] The penitent Thief here gives such a signal Instance of his Faith as no Age of the Christian Church since that Time could ever parallel. For he confesses *Jesus*—to be the *Saviour* of the World when all the *Jews* had condemned him, and the *Gentiles* had crucified him as an Impostor and Malefactor—to be the *Son of God*, the Lord of Life, when he was hanging on the Cross, suffering the Pangs of Death, and seemingly deserted by his Father. *Whitby, Univ. Hist.*

36 *In paradise.*] *i. e.* The Place into which pious Souls, separated from their Bodies, were immediately received: Hence 'tis manifest that the Souls of Men die not with their Bodies, but remain in a State of Sensibility. See *Whitby.*

38 *Behold thy Son.*] *i. e.* See, here is one that shall supply my Place, and be to thee instead of a Son, to love and honour thee, to provide and take Care for thee. *Cave.*

39 *Behold thy mother.*] Her, whom thou shalt henceforth deal with, treat and observe with that Duty and honourable Regard which the Relation of an indulgent Mother challenges from a pious and obedient Son. *Cave.*

40 — *There was darkness, &c.*] This Darknesh was the more miraculous because it happened in the Time of the Opposition of the two Luminaries; when consequently there could be no Eclipse of the Sun: For the Passover began in the full Moon. Besides, the total Darknesh of the Sun's Eclipses last but at most twelve or fourteen Minutes, whereas this lasted full three

A. D. three Hours. Whether it reached the whole Hemisphere, or
 33. only the Land of *Judea*, is not easily determined, the ancient
 Fathers being divided about it. *Univ. Hist.*

41 *My God, my God, why hast thou forsaken me.*] It is
 thought by some that our Lord repeated the whole twenty-se-
 cond Psalm, of which these are the Title or first Words, and
 in which there are most lively Strokes of all the remarkable
 Particulars of his Passion. So that he seems here to have, as it
 were, reminded his heavenly Father how he was fulfilling all
 those Prophecies contained in that Psalm, which is a Kind of
 Epitome or Summary of all the other Oracles relating to his
 Sufferings and Death. In Consequence of which he was pray-
 ing to him that he would make good to him and to his spiritual
 Posterity, that is, to his Church, all those gracious Promises
 which are contained in the latter Part of the same Psalm, from
 the twenty-second Verse to the End. Upon this Supposition
 our Lord is so far from either Doubt or Despair, that he com-
 forts himself under the terrible Weight of the Sufferings of his
 Body, by the assured Prospect of the comfortable Promises made
 to him and his Followers. And that he really died in this God-
 like Temper of Mind, all the other Circumstances of his Passion
 and Death, as well as his last dying Ejaculations, and the noble
 Testimony which the Centurion gave of it, do plainly shew.
Univ. Hist.

46 *It is finished.*] *i. e.* All the Types and Prophecies concern-
 ing him were fulfilled, his Father's Wrath appeased, and the
 great Work of Man's Redemption was accomplished. *New*
Test. by Quest. and Answ.

47 *The vail of the temple.*] This Vail was a Partition be-
 tween the *holy Place* and the *most Holy*; and the renting of it
 from Top to Bottom signified the Dissolution of the *Jewish*
 Dispensation, and the Opening to all Believers an Entrance in-
 to the *Holiest*, that is, into Heaven, *by the Blood of Jesus*, Heb.
 x. 19, 20. *Clarke.*

50 *Glorified God, saying, &c.*] *i. e.* They acknowledged
 and confessed, to the Glory of God, that *verily this was an*
innocent Person, if not more than an ordinary Man. This Cen-
 turion was converted by the Sight of our Lord's Crucifixion,
 and became a Disciple; and renouncing his military Employ-
 ment died a Martyr. *Clarke, Herwel.*

54 *That sabbath-day was an high day.*] *i. e.* Of more than
 ordinary Solemnity, because in the Passover Week. *Clarke.*

— *That they might be taken away.*] Among the *Romans*
 (with whom Crucifixion was the usual capital Punishment for
 Slaves, Robbers, &c, under the Degree of *Roman Citizens*)
 it was customary to let the Carcasses hang on the Cross till it was
 either

either consumed by Time, or devoured by Birds and Beasts. A. D. 33.
Upon a Petition however of the executed Person's Friends or Relations, Leave to bury them was seldom or never refused: And hence *Pilate* without any Difficulty yielded to the Application of the *Jews* for taking down the Bodies. See *Deut. xxi. 22, 23. West.*

58 *Blood and water.*] By this Wound the Death of *Christ* is fully proved: For the Water flowing out of that Wound in the Side, was an Indication of the Spear's having penetrated the *Pericardium*, in which that Water is lodged; and which being wounded every Animal must necessarily die immediately. This Fact therefore was inserted to obviate the Calumnies of the Enemies of the Truth, who might otherwise pretend that *Jesus* was taken down from the Cross before he was dead, and thence call in Question the Reality of his Resurrection from the Dead. *West.*

67 *Brought a mixture of myrrh and aloes, &c.*] See the Note on *Ver. 44. of Chap. 1. of this Book.*

69 *A new sepulchre.*] Here we may see and admire the exact Completion of this famous Prophecy of *Isaiah*, *He made his Grave with the Wicked, and with the Rich in his Death.* He was buried like the wicked Companions of his Death under the general Leave granted to the *Jews* for taking down their Bodies from the Cross, and was like them buried in or near the Place of his Execution. But *he made his Grave with the Rich*, because his Body was wrapped in Linen Clothes, and buried with so great a Mixture of Spices, as was done at the Funerals of great Men, and then laid in a new Sepulchre hewn or hollowed into a Rock, which *Joseph* had caused to be made for his own Use; Circumstances which evidently shew that he was not only buried by the Rich, but like the Rich also, according to the Prophecy. *West.*

73 *The chief priests and Pharisees came, &c.*] We have already remarked, that the Centurion observing our Lord's meek and pious Exit, and the miraculous Circumstances which attended it, was struck with such Admiration and Dread that he confessed him to be *the Son of God*, i. e. acknowledged him to be a just Man, and no Deceiver, when he affirmed himself to be *the Son of God*. Not so did the Jewish Priests and Elders, who remained inflexible in spite of all these Prodigies, and pursued their Malice to the utmost, and without the least relenting. *Univ. Hist.*

76 *Ye have a watch, &c.*] i. e. You have a Guard of your own, make the best Use you can of it. And this is a material Circumstance, which has hitherto passed unobserved, and which still more secures the Truth of *Christ's* Resurrection; viz. his Tomb

A D. Tomb being guarded, not by a *Roman* but a *Jewish* Watch.

33. The former might have been liable to Suspicion, and these Pagan Soldiers, little minding whether the *Jews* or *Christ's* Disciples were most in the right, might have been bribed by the latter to connive at an Attempt to impose on a whole Nation which they hated and despised. But a *Jewish* Guard, or, as they are elsewhere called, the *Officers* and *Band* of the High-Priests, (*Chap. xviii. Ver. 30. of this Book*) could not be supposed to join in such a Cheat.

But we are not from hence to suppose that the *Jews* were permitted by the *Romans* to keep any Troops of Militia of their own; but only, that since the *High-Priesthood* had been joined to the *Royalty* in the Time of the *Maccabees*, they used to have a considerable Body of Life-Guards, it is more than probable, that after these two Dignities were parted the *Pontiffs* were still allowed the same, though perhaps in a less Number, or else it will be difficult to guess what to make of those Soldiers and Officers, which are so often mentioned in the *Gospels* and in the *Acts*. *Univ. Hist.*

C H A P. XXI.

MATTH. xxviii. ver. 1. to ver. 16. MARK xvi.

ver. 1. to ver. 15. LUKE xxiv. ver. 1. to ver. 45.

JOHN xx. ver. 1. to ver. 21.

Christ's Resurrection, ver. 1. *Women coming to anoint the Body are told by an Angel that Jesus is risen*, ver. 10. *The Resurrection discovered by Peter and John*, ver. 15. *Jesus himself appears to Mary Magdalen*, ver. 23. *And to the other Mary, and Salome*, ver. 33. *The Report of his Body being stolen*, ver. 35. *Christ's Resurrection declared to Joanna and other Galilean Women*, ver. 40. *He appears himself to two Disciples*, ver. 51. *And to Simon*, ver. 73. *And to all his Apostles, except Thomas*, ver. 75.

Matt. xxviii.

I N the end of the sabbath, early, when it was yet I dark, as it began to dawn, towards the first day of John xx. I the week, came Mary Magdalene, and the other Mary, Matt. xxviii. to see the sepulchre. I

G g

2 And

- 2 2 And behold, there was a great earthquake, for the A.D. angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. 33.
- 3 3 His countenance was like lightning, and his raiment white as snow.
- 4 4 And for fear of him the keepers did shake, and became as dead men.
- Mar. xvi. 5 And Mary Magdalene, and Mary *the mother of* James, and Salome, had bought sweet spices, that they might come and anoint him.
- 2 6 And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun.
- 3 7 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?
- 4 8 (And when they looked, they saw that the stone was rolled away) for it was very great.
- John xx. 9 Then *Mary Magdalene* runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.
- Mar. xvi. 10 And *the other Mary and Salome* entring into the sepulchre, saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.
- Matt. xxviii. 11 And the angel answered and said unto them, Fear not ye: for I know that ye seek Jesus, which was crucified.
- 6 12 He is not here; for he is risen, as he said: come, see the place where the Lord lay.
- 7 13 And go quickly, and tell his disciples and Peter that he is risen from the dead; and behold, he goeth before you into Galilee, there shall ye see him, as he said unto you; lo, I have told you.
- Mark xvi. 7
- Matt. xxviii. 7
- Mar. xvi. 14 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed; neither said they any thing to any man; for they were afraid.
- John xx. 15 Peter therefore went forth, and that other disciple, and came to the sepulchre.
- 3
- 4 16 So they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre.

A.D. 17 And he stooping down, *and looking in*, saw the 5
 33. linen clothes lying, yet went he not in.

18 Then cometh Simon Peter following him, and 6
 went into the sepulchre, and seeth the linen clothes lie;

19 And the napkin that was about his head not lying 7
 with the linen clothes, but wrapped together in a place
 by itself.

20 Then went in also that other disciple, which came 8
 first to the sepulchre, and he saw, and believed.

21 For as yet they knew not the scripture, that he 9
 must rise again from the dead.

22 Then the disciples went away again unto their own 10
 home.

23 But Mary stood without at the sepulchre, weep- 11
 ing; and as she wept, she stooped down, *and looked in-*
 to the sepulchre.

24 And seeth two angels in white, sitting, the one at 12
 the head, and the other at the feet, where the body of
 Jesus had lain:

25 And they say unto her, Woman, why weepest 13
 thou? She saith unto them, Because they have taken
 away my Lord, and I know not where they have laid
 him.

26 And when she had thus said, she turned herself 14
 back, and saw Jesus standing, and knew not that it was
 Jesus.

27 Jesus saith unto her, Woman, why weepest thou? 15
 Whom seekest thou? She supposing him to be the gar-
 dener, saith unto him, Sir, if thou hast born him hence,
 tell me where thou hast laid him, and I will take him
 away.

28 Jesus saith unto her, Mary: She turned herself, and 16
 saith unto him, Rabboni, which is to say, Master.

29 Jesus saith unto her, Touch me not: for I am not 17
 yet ascended to my Father: but go to my brethren, and
 say unto them, I ascend unto my Father and your Father,
 and to my God and your God.

30 Now when *Jesus* was risen early, the first day of Mar. xvi.
 the week, he appeared first to Mary Magdalene, out of 9
 whom he had cast seven devils.

31 And she went, and told the disciples that had been 10
 with him, as they mourned and wept, that she had seen

18 the Lord, and that he had spoken these things unto her. A.D.
Mar. xvi. 32 And they, when they had heard that he was alive, 33.

11 and had been seen of her, believed not.

Mat. xxviii. 33 And as *the other Mary and Salome* went to tell his
9 disciples, behold Jesus met them, saying, All hail. And
they came and held him by the feet, and worshipped him.

10 34 Then said Jesus unto them, Be not afraid : go tell
my brethren that they go into Galilee, and there shall
they see me.

11 35 Now when they were going, behold, some of the
watch came into the city, and shewed unto the chief-
priests all the things that were done.

12 36 And when they were assembled with the elders,
and had taken counsel, they gave large money unto the
soldiers,

13 37 Saying, Say ye, his disciples came by night, and
stole him away while we slept.

14 38 And if this come to the governour's ears, we will
persuade him, and secure you.

15 39 So they took the money, and did as they were
taught : and this saying is commonly reported among the
Jews until this day.

Lu. xxiv. 40 Now upon the first *day* of the week, very early in
1 the morning, *Joanna, with the other Galilean women*,
came unto the sepulchre, bringing the spices which they
had prepared, and certain *others* with them.

2 41 And they found the stone rolled away from the se-
pulchre.

3 42 And they entred in, and found not the body of the
Lord Jesus.

4 43 And it came to pass as they were much perplexed
thereabout, behold, two men stood by them in shining
garments.

5 44 And as they were afraid, and bowed down *their*
faces to the earth, they said unto them, Why seek ye the
living among the dead ?

6 45 He is not here, but is risen : remember how he
spake unto you when he was yet in Galilee,

7 46 Saying, The Son of man must be delivered into the
hands of sinful men, and be crucified, and the third day
rise again.

8 47 And they remembered his words,

48 And

A. D. 48 And returned from the sepulchre, and told all 9
 33. these things unto the eleven, and to all the rest.

49 And their words seemed to them as idle tales, and 11
 they believed them not.

50 Then arose Peter, and ran unto the sepulchre, 12
 and stooping down he beheld the linen clothes laid by
 themselves, wondering in himself at that which was come
 to pass.

51 After that he appeared in another form unto two of Mar. xvi.
 them, as they walked, and went into the country. 12

52 For behold, two of them went that same day to a Lu. xxiv.
 village called Emmaus, which was from Jerusalem about 13
 threescore furlongs.

53 And they talked together of all these things which 14
 had happened.

54 And it came to pass, that while they communed 15
together, and reasoned, Jesus himself drew near, and
 went with them.

55 But their eyes were holden, that they should not 16
 know him.

56 And he said unto them, What manner of commu- 17
 nications are these that ye have one to another, as ye
 walk, and are sad?

57 And the one of them, whose name is Cleopas, an- 18
 swering, said unto him, Art thou only a stranger in Jeru-
 salem, and hast not known the things which are come to
 pass there in these days?

58 And he said unto them, What things? And they 19
 said unto him, Concerning Jesus of Nazareth, which was
 a prophet mighty in deed and word before God and all
 the people.

59 And how the chief-priests and rulers delivered him 20
 to be condemned to death, and have crucified him.

60 But we trusted that it had been he which should 21
 have redeemed Israel: and, beside all this, to day is the
 third day since these things were done.

61 Yea, and certain women also of our company made 22
 us astonished, which were early at the sepulchre.

62 And when they found not his body, they came, 23
 saying, that they had also seen a vision of angels, which
 said that he was alive.

63 And certain of them, which were with us, went to 24
 the

the sepulchre, and found *it* even so as the women had A.D. 33.
said ; but him they saw not.

25 64 Then he said unto them, O fools, and slow of
heart to believe all that the prophets have spoken :

26 65 Ought not Christ to have suffered these things, and
to enter into his glory ?

27 66 And beginning at Moses, and all the prophets, he
expounded unto them in all the scriptures the things con-
cerning himself.

28 67 And they drew nigh unto the village whither they
went : and he made as though he would have gone fur-
ther.

29 68 But they constrained him, saying, Abide with us,
for it is towards evening, and the day is far spent. And
he went in to tarry with them.

30 69 And it came to pass, as he sat at meat with them,
he took bread and blessed *it*, and brake and gave to them.

31 70 And their eyes were opened, and they knew him ;
and he vanished out of their sight.

32 71 And they said one to another, Did not our heart
burn within us, while he talked with us by the way, and
while he opened unto us the scriptures ?

33 72 And they rose up the same hour, and returned to
Jerusalem, and found the eleven gathered together, and
them that were with them,

34 73 Saying, The Lord is risen indeed, and hath ap-
peared to Simon.

35 74 And they told what things *were done* in the way,
Mar. xvi. and how he was known of them in breaking of bread.

13 *But* they believed them *not*.

John xx. 75 Then the same day at evening, being the first day
19 of the week, when the doors were shut where the disciples

Mar. xvi. were assembled for fear of the Jews,

14 76 While they sat at meat, and as *the disciples from*
Lu. xxiv. *Emmaus* thus spoke, Jesus himself stood in the midst of
36 them, and saith unto them, Peace *be* unto you.

37 77 But they were terrified and affrighted, and supposed
that they had seen a spirit.

Mar. xvi. 78 And he upbraided them with their unbelief, and
14 hardness of heart, because they believed not them which
had seen him after he was risen ;

A. D. 79 And said unto them, Why are ye troubled, and
 33 why do thoughts arise in your hearts?

80 Behold my hands and my feet, that it is I myself: 39
 handle me, and see, for a spirit hath not flesh and bones,
 as ye see me have.

81 And when he had thus spoken, he shewed them *his* 40
 hands, and *his* feet, and his side. Jo. xx. 20

82 And while they yet believed not for joy, and won- Lu. xxiv.
 dered, he said unto them, Have ye any meat? 41

83 And they gave him a piece of broiled fish and of an 42
 honeycomb. And he took it, and did eat before them. 43

84 Then were the disciples glad when they saw the Jo. xx. 20
 Lord.

85 And he said unto them, These *are* the words Lu. xxiv.
 which I spake unto you, while I was yet with you, that 44
 all things must be fulfilled which were written in the law
 of Moses, and *in* the prophets, and *in* the Psalms, con-
 cerning me,

ANNOTATIONS.

Ver. 1. *When it was yet dark.*] So St. John: *As it began to dawn, &c.* so St. Matthew: But the Evangelists disagree not with each other; for the Phrases denote the same Point of Time, viz. the Ending of the Night and the Beginning of the Day. West, Page 42. first Edition.

— *Early*] The Greek Word *ἄρῃ* imports not *maturè* only, but *præmaturè*, *ante constitutum Tempus*; not only *early*, but *over-early*, before the appointed Time. In which Sense we are to understand it here. West, p. 45.

— *To see the sepulchre*] i. e. *To take a View* of the Sepulchre in general, to see if all Things were in the same Condition, in which they had left them two Days before, that if in that Interval any thing extraordinary had happened they might report it to their Companions, and in Conjunction with them take their Measures accordingly. West, p. 47, 84.

2 *Behold there was a great earthquake, &c.*] This astonishing Circumstance happened between the Dawning of the Day and the Sun-rising; before the Women were in Sight of the Sepulchre. And the Purpose of the Angel's descending from Heaven seems to have been, *First*, To fright away the Soldiers. *Secondly*, To open the Sepulchre, that the Women, who were then on the Way thither, and others, both Women and Dis-

ciples and Jews, who were to come thither that Day, might A.D. have free Entrance into it, and see that the Body of Jesus was not there. *West*, p. 36, 136. See *Grotius*. 33.

5 *Mary Magdalene, and Mary the mother of James, and Salome.*] It is evident from *St. Mark* and *St. Luke* that the Business that carried the Women to the Sepulchre was to perform the last Offices usually paid to the Dead, and by embalming the Body to compleat the Interment of their deceased Master; which by the Coming on of the Sabbath they had been obliged to leave unfinished. Whence 'tis manifest that the Resurrection was an Event which they did not in the least expect. Now we are to suppose that all the Women who were present at the Crucifixion on the Eve of the Sabbath, when they parted and retired to their several Habitations, agreed to meet upon a certain Hour the Morning after the Sabbath at the Sepulchre; probably about Sun rising: But *Mary Magdalene* set out together with the other *Mary*, just as the Day began to break, in order to take a View of the Sepulchre; and having either called upon *Salome*, or joined her in the Way, came thither, together with her, early, before the Time agreed on. *West*, p. 160, 46.

6 *At the rising of the sun.*] Here it may be asked how the Time mentioned by *St. Mark* can be reconciled with the Time mentioned by *St. Matthew* and *St. John*: One of whom says, *It was yet dark*; the other, *As it began to dawn*: But this Question, how perplexing soever it may appear at first Sight, is easily resolved, only by supposing, that *St. Matthew*, and with him *St. John*, speaks of the Women's setting out, and *St. Mark* of their Arrival at the Sepulchre. This Interpretation the Import of the Greek Word ἐρχομαι will authorise; which signifies both to go and to come: And therefore ἐρχεται in *St. John* should be translated *goeth*; and ἦλθε in *St. Matthew*, *went*. See *John* xxi. 3. where ἐρχομαι is used in this Sense. *West*, p. 42. See also *Lightfoot*.

7 *Who shall roll us away the stone, &c.*] These Words intimate, that one of their chief Views in coming to see the Sepulchre was to survey the Stone which closed up the Entrance into it, and to consider whether they, and the other Women, who were to meet them there, were by themselves able to remove it; or whether they must have Recourse to the Assistance of others. For, *Who shall roll away the Stone for us?* implies a Sense of their own Inability, and of the Necessity of calling in others; after which the only Thing to be considered, was, whom, and how many? Secondly, It is plain from these Words, that they did not expect to find any body there, and consequently that they knew nothing of the Guard, which the High-Priest had set to watch the Sepulchre; of which had they received

A D any Intelligence, they would hardly have ventured to come at
 33. all, or would not have deliberated about rolling away the Stone,
 as the only Difficulty. *West, p. 48.*

48 *Then Mary Magdalene runneth, &c.]* When the two *Maries* and *Salome* drew near to the Sepulchre, lifting up their Eyes, they perceived that the Stone was rolled away from the Entrance: Upon Sight of which *Mary Magdalene*, concluding that the Body of *Jesus* was taken away, ran immediately to acquaint *Peter* and *John* with it, leaving her two Companions to proceed to the Sepulchre. That *Mary Magdalene* saw not at this Time any Vision of Angels is manifest from hence, because she mentions no such Thing to *Peter* and *John*: For had she seen any Angels, she would certainly have added so extraordinary a Circumstance to her Account. Hence likewise 'tis evident that the Angel sat not on the right Hand of the entring in; for if he had, *Mary Magdalene* would have seen him when she saw the Stone rolled away. For the reconciling therefore *Matthew* and *Mark*, we are to suppose, that while the Angel sat upon the Stone he assumed a Countenance of Terror, by which Means he frightened away the Guard: But after that was accomplished he put on the milder Appearance of a young Man, and went into the Sepulchre; in which Form he was seen by *Mary* and *Salome* when they entred in. *West, p. 64, 84, 3, 37.*

12 *Come see the place, &c.]* 'Tis reasonable to suppose that our Lord's Body was deposited at the farther End of the Sepulchre: On the right Hand of the Place where the Body had laid, and where now laid folded up in an orderly Manner the Linen Clothes in which the Body had been wrapt up, and the Napkin which was about his Head, the Angel sat. As the Women were at the Mouth of the Sepulchre, entring in, they see his glorious Appearance; and doubtless were so terrified that they were preparing to retire with the utmost Precipitation, but are stopped by the gracious Words which they heard from the *Seraph's* Mouth; who mildly bids them dismiss their Fears, and tells them that he well knew their pious Errand they came on; but that their dutiful and affectionate Care was now useless: For their Master was risen from the Dead. And that you may be convinced of this important Event, *Come hither*, says he, draw near to me, and behold with your own Eyes the Place where the Lord lay: And then go and acquaint his Disciples with what you have seen and heard. And if they should be backward to give Credit to your Report, tell them that I ordered you to remind them of what they heard from their Master's Mouth three Nights ago, — *After I am risen again, I will go before you into Galilee.* (See Chap. XVIII. Ver. 3. of this Book.) — That therefore, since they must be fully satisfied

fied that his several Predictions of his Sufferings and Death, and A. D. their Desertion and Denial of him, were literally accomplished, 33. they ought not to suspend their Assent to his Resurrection.

14 *Neither said they anything to any man.*] We are not to suppose from these Words that these Women *never* opened their Lips to any Man about what they had seen and heard at the Sepulchre; for that had been directly to disobey the Angel's Command: But that so great was their Terror, Astonishment, and Joy, that they neglected to tell what had happened to some whom they met on the way, and to whom they ought to have delivered it; viz. Peter and John, who were running to the Sepulchre, (upon the Report of Mary Magdalene) as they were flying from it. *West, p. 4, 171. N.*

20 *And believed.*] Not what Mary Magdalene suggested, viz. *That they had taken away the Lord's Body*, for neither he nor Peter suspected her of a Falshood; but he believed the Resurrection of Jesus: And his Faith was founded on the single Evidence of his Master's having predicted it; and therefore he is pronounced *blessed* by our Saviour himself in these Words spoken to St. Thomas upon the Occasion of his refusing to believe without the Attestation of his Senses, — *Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen, and yet have believed.* *West, p. 89. N. 280, 300. Whitby.*

21 *They knew not the scripture, &c.*] i. e. They did not understand from the Prophets that the Messiah was to rise from the Dead, being on the contrary persuaded that these very Prophets had foretold the Messiah should not die, but abide for ever. *West, p. 105. Whitby.*

23 *Many stood without, &c.*] This is the second time of Mary Magdalene's being at the Sepulchre: For she returned with Peter and John, and stays there by herself, after the Apostles were gone to their own Homes.

29 *Touch me not: for I am not yet ascended to my Father.*] Upon our Lord's discovering himself to Mary she fell at his Feet, and laid hold of them, and held them as if she meant never to let them go: Jesus therefore says to her, *Touch me not*, do not hang about and embrace me now; for I am not yet ascended to my Father, i. e. I have not finally left the World, and you will have other Opportunities of seeing and conversing with me: Lose therefore no Time now, but go quickly with my Message to my Brethren. *West, p. 111, 130, 167, 175. Whitby, Trial of the Witnesses.*

40 *Joanna — came to the sepulchre.*] Viz. After the Maries, Salome, and the Apostles, were gone from the Sepulchre. For in this Relation of St. Luke there are so many Particulars that

A. D. that differ from those mentioned by the other Evangelists, that
 33. there is no Way of reconciling them but by supposing them to be separate and distinct Facts. For, *First*, The Women entering into the Sepulchre see neither Angel nor Angels. And, *Secondly*, Not finding the Body of the Lord Jesus they fall into great Perplexity. *Thirdly*, In the midst of this Perplexity there stood by them two Men in shining Garments: Who, *Fourthly*, say to them Words very different from those spoken by the Angel in St. Matthew and St. Mark. *Fifthly*, When those Women return from the Sepulchre, and tell all the Things unto the Eleven, and all the rest, St. Peter is made to be present, and upon their Report to rise immediately, and run to the Sepulchre. Now since St. Luke tells us Chap. xxiv. 10. that it was Mary Magdalene, and Joanna, and Mary the Mother of James, that told these Things, i. e. the several Transactions of the Sepulchre; and since 'tis plain that the Stories of the *Maries* are in every Particular different from what is related here by St. Luke; therefore we conclude that the Women must have made their Reports severally at different Times, and that it was Joanna who related what is recorded by St. Luke. West, p. 50.

— *Certain others with them.*] The other Women here must mean some besides those who followed Jesus from Galilee: Probably they were the Women of Jerusalem, a great Company of whom followed Jesus as he was going to his Crucifixion, bewailing and lamenting him. See the preceding Chapter, Ver. 7, 8. West, p. 61. Grotius.

43 *They were much perplexed thereabout.*] i. e. They knew not what was become of the Body, could not account for its being missing, and were therefore in great Distress and Anxiety about it; which would not have happened had they believed that he had risen from the Dead. West, p. 161.

50 *Then arose Peter, &c.*] This Fact has always been taken to be the same with that related by St. John; from which however it differs in this very material Circumstance, viz. That whereas St. John expressly says that Peter went into the Sepulchre, while he (John) who got thither first, contented himself with barely *snooping down* and *looking into it*, St. Luke in the Passage before us tells us that Peter *snooping down* and *looking* beheld the Linen Clothes, &c. and departed. Hence therefore 'tis evident, that this is the second time of Peter's being at the Sepulchre: The first time he went upon the Report of Mary Magdalene, now of Joanna and the Women with her. By the former having been told that the Body of Jesus was taken out of the Sepulchre, he ran in great haste to examine into the Truth of that Report, and in Pursuance of this Intent entered into the Sepulchre, that he might receive a thorough Satisfaction

faction upon that Point: But afterwards hearing from *Joanna* A. D. of a Vision of Angels, who had appeared to her at the Sepulchre, and informed her that *Christ* was risen, he went thither a second time, in Hopes of receiving some Confirmation of the Truth of that Report. And his Behaviour at the Sepulchre was very rational, and consonant with the Purpose of this second Visit; which was, to see if the Angels who appeared to the Women at the Sepulchre were still there; for this could as well be discovered by looking as by going into the Sepulchre, as is plain from the Story of *Mary Magdalene*. See *Ver.* 23, 24. *Wist*, p. 52.

55 — *Their eyes were bolden, &c.*] And for what reason is very plain: For the Design of *Christ* in entering into so particular an Exposition of the Prophets was to shew, that, by making a proper use of their Understanding, they might, from those very Scriptures, whose Authority they allowed, have been convinced that *the Messiah ought to have suffered*, as they had seen him suffer, and *to rise from the Dead on the third Day*. That is, *Christ* chose rather to convince them by Reason than by Sense; and threw a Mist before their corporeal Eyes, that he might by the pure and unprejudiced Light of Reason only remove from their internal Sight that strong Delusion which held their Understanding from knowing the true Import of those Types and Prophecies, by which his Sufferings, Death and Resurrection were foreshewn. *Wist*, p. 116, 190.

62 — *Saying, that they had also seen a vision of angels, &c.*] From what the Disciples say in *this Verse*, Mr. *West* in his very judicious Remarks on the Resurrection, concludes that they had only heard the Report of *Joanna*, and were unacquainted that our Lord had appeared to *Mary Magdalene* alone, and afterwards to the other *Mary* and *Salome*: For had they heard of these Appearances, doubtless they would have mentioned it in this Conversation. And he further supposes, that the Reason, why the Messages were not delivered in the same Order in Point of Time as the Appearances happened, was the Terror and Astonishment of the Relaters: The most terrified probably being the last Reporters, though they received their Orders first.

But if there is any Strength in this Reason, I apprehend it incontestably true, that *Joanna* was the last Reporter. For *Mary Magdalene* is so swallowed up with Grief, that she sees and talks with an Angel without discovering any Emotion, or the least Surprise. And when our Lord discovers himself to her, her Behaviour thereon plainly shews that Fear was not the Passion that had taken Possession of her Soul. The other *Mary* and *Salome*, 'tis true, fly from the Sepulchre in the utmost Terror and Amazement: But our ingenious Author allows that their Fear

A. D. Fear was removed by *Christ's* appearing to them. Since there-
33. fore 'tis plain that *Mary Magdalene* was not affrighted, and that
 the other *Mary's* and *Salome's* Fright was but of short Conti-
 nuance, what should hinder us from concluding that they sever-
 ally halted to deliver their Messages according to the Angel's,
 enforced by their Lord's, Command: *Joanna*, and the Women
 with her, are terrified at the sudden Appearance of the Angels,
 and we read not that *Christ* appeared to them to dissipate their
 Fears; if therefore the most frightened were the last Reporters,
Joanna and her Company must be they. I proceed now with
 the utmost Diffidence to lay before the Reader the Reasons that
 induced me to believe that these two Disciples were acquainted
 with the Appearance of our Lord to the two *Maries* and *Salome*.
 And they are the great Probability of the Fact, and the Words
 of the Evangelist. *First*, That the Apostles and Disciples assem-
 bled together upon the first News of their Master's Body being
 missing, is not only probable, but confirmed by sundry Texts.
St. Luke, Chap. xxiv. 9. (i. e. the 48th Verse of this Chapter)
The Women told all these Things to the Eleven, and to all the rest,
viz. the Disciples that were with the Apostles. St. John, (Ch.
xx. 19.) immediately after acquainting us that *Mary Magdalene*
 had told the Disciples that she had seen the Lord, adds, *Then*
the same Day at Evening,—when the Disciples were assembled to-
gether, &c. plainly implying that the Motive of their assembling
 together was to consider of the Report they had heard of *Mary*
Magdalene. And though our Lord did not appear to them till
 the Evening, yet there is not the least Doubt but that they met
 early in the Morning upon the first Report of *Mary Magda-*
lene, and continued together secretly the whole Day for fear of
 the *Jews*. *Secondly*, Both the Subject of their Conversation on
 the Road, and their directly returning to the Place where *the*
Eleven and they that were with them were gathered together, is
 a strong Proof that the two Disciples came from their Brethren
 when they set out for *Emmaus*, and had been with them from
 their first Meeting. *Thirdly*, When the Disciples came to *Em-*
maus it was towards Evening, and the Day far spent. From *Je-*
rusalem to *Emmaus* was sixty Furlongs, i. e. about seven Miles;
 a three Hours Walk: So that they left *Jerusalem* about Three
 in the Afternoon. Now, as it is evident that the several Ap-
 pearances to the Women were early in the Morning, (I suppose
 before Seven) is it not reasonable to conclude that they made
 their several Reports long before Three in the Afternoon?
 And since we have the strongest Reasons to believe that the two
 Disciples were with the Apostles and other Disciples the whole
 Day till they set out for *Emmaus*, is there not the utmost Proba-
 bility that they had heard of *Christ's* Appearances to the *Maries*
 and

and *Salome*? But you will say, if it be so, how came the two A.D. Disciples not to mention so remarkable a Circumstance to their 33. unknown Companion? I answer, that I apprehend they did so, and though the express Words are not recorded, yet the Sense is implied in these,—*But him they saw not.*—For do not these Words import that the Disciples that went to the Sepulchre expected to see him, and were disappointed that they had not? And whence should arise such an Expectation, unless they had heard that he had been seen by others? Nay, may not this Unbelief be ascribed to this Cause, *viz.* their not having seen him? May we not suppose them to argue thus? Here are some Women that tell us that the Lord's Body is missing, that they have seen a Vision of Angels who have told them that he is risen, and moreover that he has been seen by them.—Some of our Company have been at the Sepulchre, and find one Part of their Report true, *viz.* the missing of the Body: *But him they saw not.* But if he is really risen, doubtless he would have appeared to them as well as to the Women. And this Reasoning receives great Strength from the 73d Verse: Where the whole Body of the Disciples tell the two that are just returned to them, *The Lord is risen indeed, and hath appeared unto Simon, q. d.* Our great Objection against the Resurrection is taken away, for he has appeared to one of us as well as to the Women. Again, does not our Lord's Reprehension import that the two had heard that *Christ* had been seen by some? *O Fools, and slow of Heart, &c. q. d.* Had you but a clear Understanding of what the Prophets have predicted, you must have been convinced that *Christ* ought to have suffered and to rise again; and had you thus understood the Prophets, you would have had no Reason to disbelieve the Women when they assured you that he had been seen of them.

69 — *He took bread and blessed it, &c.]* Our Lord having proved to the two Disciples out of the Scriptures that it behoved him to be crucified and to rise again, and by that Means duly prepared them to receive the Testimony of their Senses, discovers himself to them, and that by an Act of Devotion, *in breaking of Bread*, which among the *Jews* was always attended with a Thanksgiving to God, the Giver of our daily Bread. There is great Probability that *Christ* in breaking and blessing the Bread made use of some Gesture and Phrase peculiar to himself. Here note, that it was the Custom among the *Jews* for the Master of the Feast, or the most honourable Guest, immediately after blessing the Cup, to take the Bread, give Thanks over it, break it, and, after eating a Bit of it, to distribute it round the Table: *Christ* therefore by this Action declared himself something more than what those Disciples had hitherto taken him

A.D. him for, a Stranger and Traveller whom they had picked up
33. by the way, and *constrained to abide with them*; and by that
 Declaration awakened their Attention to that Discovery of
 himself, which followed immediately upon it. *West, p. 117,*
195. Grotius.

70 — *He vanished out of their sight, &c.]* He became in-
 visible, or withdrew himself out of their Sight, either by a sud-
 den Change of Place, or by a Cloud cast over his Body. And
 from hence we can no more argue that he had only an æry
 Body, than that he had the like when *he hid himself, passing*
through the Jews, when they were about to stone him. Book III.
Chap. ix. Ver. 59. Whitby.

73 *Hath appeared unto Simon, &c.]* 'Tis probable that this
 Appearance to Peter was soon after Christ had discovered him-
 self to the two Disciples at *Emmaus*: For the two find the
 Apostles full of it when they return to them, and were greeted
 with the News before they could deliver their own.

74 *But they believed them not.]* Do not these Words seem
 to contain a Contradiction to what they themselves seem to ac-
 knowledge, in saying, *The Lord is risen indeed, &c.* For the
 reconciling of which Texts, we are to observe what the Belief
 of the Apostles was, and what their Unbelief. They acknow-
 ledged that Christ was risen from the Dead, but did not believe
 that he had *bodily* appeared to those who pretended to have seen
 him. That this was their Error appears from the 77th Verse;
 where the Evangelist tells us, that when *Christ stood in the midst*
of them they were terrified, and supposed they had seen a Spirit.
 To convince them of the contrary, Christ appeals to their Senses,
 bids them *handle* his Hands and his Feet, and afterwards eats
 before them. We may judge of the Distemper by the Remedy.
West, p. 119, 121.

78 *Upbraided them with their unbelief, &c.]* Because they
 doubted of his Resurrection, notwithstanding the Testimony of
 People whose Veracity they had no Reason to suspect, and who
 brought Credentials with them that could not be forged.
West, p. 122.

• MATTH. xxviii. ver. 16. to the end. MARK xvi. ver. 15. to the end. LUKE xxiv. ver. 45. to the end. JOHN xx. ver. 21. to the end; and Chap. xxi. all the Chapter.

Christ appears to the Apostles again with Thomas, ver. 1. The Eleven depart into Galilee, where Jesus appears to several of them at the Lake of Tiberias, ver. 9. Charges Peter to feed his Sheep, and foretels his Death, ver. 23. And John's long Life, ver. 29. He appears to five hundred Disciples at once, ver. 33. The Disciples return to Jerusalem, where Jesus appears to them, and gives them Instructions to preach, ver. 37. And commands them to tarry in Jerusalem till they had received the Promise of the Father, ver. 47. He ascends into Heaven, ver. 53. The Descent of the Holy Ghost, ver. 58. The End of the Gospel, ver. 64.

John xx.

- 24 **B**UT Thomas, one of the twelve, called Didymus, was not with them when Jesus came.
- 25 2 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe.
- 26 3 And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the door being shut, and stood in the midst, and said, Peace be unto you.
- 27 4 Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side, and be not faithless, but believing.
- 28 5 And Thomas answered, and said unto him, My Lord, and my God.
- 29 6 Jesus said unto him, Because thou hast seen me, thou

A.D. thou hast believed: Blessed are they that have not seen,

33. and yet have believed.

7 Then opened he their understanding, that they might 45
understand the scriptures.

8 And said unto them, Thus it is written, and thus it 46
behoved Christ to suffer, and to rise from the dead the
third day.

Mat. xxviii.

9 Then the eleven went away into Galilee, and Jesus 16
shewed himself again to his disciples at the sea of Tiberias: Jo. xxi. 1
and on this wise shewed he *himself*.

10 There were together Simon Peter, and Thomas, a
called Didymus, and Nathanael of Cana in Galilee, and
the sons of Zebedee, and two others of his disciples.

11 Simon Peter saith unto them, I go a fishing. They 3
say unto him, We also go with thee. They went forth
and entred into a ship immediately, and that night they
caught nothing.

12 But when the morning was now come, Jesus stood 4
on the shore: but the disciples knew not that it was
Jesus.

13 Then said Jesus unto them, Children, have ye any 5
meat? They answered him, No.

14 And he said unto them, Cast the net on the right 6
side of the ship; and ye shall find. They cast therefore,
and now they were not able to draw it for the multitude
of fishes.

15 Therefore that disciple whom Jesus loved saith un- 7
to Peter, It is the Lord. Now when Simon Peter heard
that it was the Lord, he girt his fisher's-coat unto him,
(for he was naked) and did cast himself into the sea.

16 And the other disciples came in a little ship (for 8
they were not far from land, but as it were two hundred
cubits) dragging the net with fishes.

17 Aftoon then as they were come to land they saw a 9
fire of coals there, and fish laid thereon, and bread.

18 Jesus saith unto them, Bring of the fish which ye 10
have now caught.

19 Simon Peter went up, and drew the net to land, 11
full of great fishes, an hundred, fifty and three: and for
all there were so many, yet was not the net broken.

20 Jesus saith unto them, Come *and* dine. And none 12

of the disciples durst ask him, Who art thou? knowing A. D.
it was the Lord. 33.

13 21 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 22 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

15 23 So when they had dined Jesus saith to Simon Peter, Simon, *son* of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs.

16 24 He saith unto him again the second time, Simon, *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep.

17 25 He saith unto him the third time, Simon, *son* of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things: thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

18 26 Verily, verily, I say unto thee, When thou wast young thou girdedst thyself, and walkedst whither thou wouldest, but when thou shalt be old thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.

19 27 This spake he signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

20 28 Then Peter turning about seeth the disciple whom Jesus loved, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 29 Peter seeing him, saith to Jesus, Lord, and what shall this man do?

22 30 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 31 Then went this saying abroad among the brethren, that that disciple should not die: Yet Jesus said not unto him, He shall not die: but, If I will that he tarry till I come, what *is that* to thee?

24 32 This is the disciple which testifieth of these things, and

A. D. and wrote these things, and we know that his testimony
33. is true.

33 After these things the eleven went into a mountain, 16
where Jesus had appointed them; *and there* he was seen 1 Cor. xv. 6
of above five hundred brethren at once.

34 And when they saw him they worshipped him; Mat. xxviii.
but some doubted. 17

35 *Thus did the Blessed Jesus* shew himself alive after Acts i.
his passion, by many infallible proofs, being seen of them 3
forty days, and speaking of the things pertaining to the
kingdom of God.

36 And many other signs truly did Jesus in the John xx.
presence of his disciples, which are not written in this 30
book.

37 *When the feast of pentecost drew nigh, the disciples*
returned to Jerusalem, and being assembled together, *Je-* Acts i. 4
sus came unto them, and said to them again, Peace be un- Jo. xx. 21
to you.

38 And *he* spake unto them, saying, All power is Mat. xxviii.
given unto me in heaven and in earth: As my Father 18
hath sent me, even so send I you. Jo. xx. 21

39 And when he had said this, he breathed on them, 22
and saith unto them, Receive the Holy Ghost.

40 And he said unto them, Go ye into all the world, Mar. xvi.
and teach all nations, and preach the gospel to every 15
creature, baptizing them in the name of the Father, and Mat. xxviii.
of the Son, and of the Holy Ghost; 19

41 Teaching them to observe all things whatsoever I 20
have commanded you: Whosoever sins ye remit, they John xx;
are remitted unto them; and whosoever sins ye retain, 23
they are retained.

42 *For* it is written that repentance and remission of Lu. xxiv.
sins should be preached in *my* name among all nations, be- 46
ginning at Jerusalem. 47

43 And ye are witnesses of these things. 48

44 He that believeth, and is baptized, shall be saved; Mar. xvi.
but he that believeth not, shall be damned. 16

45 And these signs shall follow them that believe: In 17
my name shall they cast out devils; they shall speak with
new tongues;

46 They shall take up serpents; and if they drink any 18

- deadly thing, it shall not hurt them ; they shall lay hands A. D. 33.
on the sick, and they shall recover.
- 49 47 And behold, I send the promise of my Father upon
Acts i. 4 you, which ye have heard of me ; but tarry ye in the city
Lu. xxiv. of Jerusalem, until ye be endued with power from on
49 high.
- Acts i. 5 48 For John truly baptized with water, but ye shall
be baptized with the Holy Ghost not many days
hence.
- 6 49 When they therefore were come together they
asked of him, saying, Lord, wilt thou at this time restore
again the kingdom to Israel ?
- 7 50 And he said unto them, It is not for you to know
the times and the seasons which the Father hath put in his
own power.
- 8 51 But ye shall receive power, after that the Holy
Ghost is come upon you, and ye shall be witnesses unto
me, both in Jerusalem, and in all Judea, and in Samaria,
Mat. xxviii. and unto the uttermost part of the earth : and lo ! I am
20 with you alway even unto the end of the world.
- Acts i. 9 52 And when he had spoken these things, he led them
Lu. xxiv. out as far as Bethany ; and he lift up his hands and bles-
50 sed them.
- 51 53 And it came to pass while he blessed them, while
Acts i. 9 they beheld, he was parted from them, and a cloud re-
Mar. xvi. ceived him out of their sight, and he was carried up into
19 heaven, and sat on the right hand of God.
- Acts i. 10 54 And while they looked stedfastly towards heaven,
as he went up, behold, two men stood by them in white
apparel.
- 11 55 Which also said, Ye men of Galilee, why stand
ye gazing up into heaven ? This same Jesus, which is
taken up from you into heaven, shall so come in like
manner as ye have seen him go into heaven.
- Lu. xxiv. 56 Then they worshipped him, and returned to Jeru-
52 salem with great joy, from the mount called Olivet,
Acts i. 12 which is from Jerusalem a sabbath-day's journey ;
- Lu. xxiv. 57 And were continually in the temple, praising and
53 blessing God.
- Acts ii. 1 58 And when the day of pentecost was fully come,
they were all with one accord in one place,

A. D. 59 And suddenly there came a sound from heaven, as 2
 33- of a rushing mighty wind, and it filled all the house
 where they were sitting.

60 And there appeared unto them cloven tongues, 3
 like as of fire, and it sat upon each of them.

61 And they were all filled with the Holy Ghost, and 4
 began to speak with other tongues, as the Spirit gave
 them utterance.

62 And they went forth, and preached every where, Mar. xvi,
 the Lord working with them, and confirming the word 20
 with signs following.

63 And there are also many other things which Jesus John xxi.
 did, the which if they should be written every one, I 25
 suppose that even the world itself could not contain the
 books that should be written.

64 But these are written, that ye might believe that John xx.
 Jesus is the Christ, the Son of God; and that believing ye 31
 might have life through his name. Amen.

ANNOTATIONS.

Ver. 5. *My Lord and my God.*] As if he had said, Dost thou know what I said in thy Absence? And hast thou raised thyself from the Dead? Thou art indeed my Lord, the very same that was crucified; and I acknowledge thy almighty Power in having triumphed over Death, and adore thee as my God. *Whitby, Clarke.*

7 *Then opened he their understanding, &c.*] i. e. Jesus made them to perceive that the Kingdom of the Messiah was not a temporal, but a spiritual and eternal Kingdom; that the Kingdom promised to Adam and the Patriarchs was not the Redemption of the Children of Israel only from their carnal Enemies and Oppressors, but the Redemption of all Mankind from the Power and Penalty of Sin; to be effected on the one hand by Christ's fulfilling all Righteousness, the original Covenant, upon which Happiness and Immortality was stipulated to Adam; and on the other, by his offering up his Soul a Sacrifice for Sin, i. e. paying the Penalty of Death, which all Sinners, all Mankind, had incurred; paying it not as a Debtor, for he was without Sin; but as a Surety, who willingly and freely took upon himself to make good the Failings, and discharge the Obligations of others. *West, p. 274.*

14 *For the multitude of fishes.]* By which vast Plenty was A D. in a lively Manner represented to them the great Success and 33- Efficacy of their future Ministry in converting and bringing Men to the Belief of the Gospel. *Clarke.*

23 — *Lovest thou me more than these?]* Most Interpreters think *Christ* asketh whether *Peter* loved him more than the other Disciples; but as *Peter* could not answer to this Question unless he knew their Hearts, so could he not shew he did this by feeding *Christ's* Sheep, unless he fed them more than they. But if we observe that *Peter* is just returned from Fishing, to which Trade he is brought up, it is likely that *Christ* refers to his Occupation, and asks him whether he loved him more than those Nets and Fishing-Boats, about which he was now employed; and saith, that if indeed he did so, he should leave them, and follow him, *Ver. 27.* and wholly employ himself in feeding his Sheep and Lambs, i. e. in taking Care of the Flock committed to his Charge. Most Commentators agree, that *Christ* makes this Enquiry thrice, that *Peter*, by a threefold Confession, might atone for his threefold Denial. See *Whitby, Clarke, Grotius, Hammond.*

27 — *By what death he should glorify God.]* St. *Peter* was crucified with his Head downwards.

30 *Till I come, &c.]* *Viz.* To take Vengeance on the Jews. And accordingly St. *John* lived till the Days of *Trajan* the Emperor, which was above a hundred Years after our Saviour's Birth, and thirty Years from the Time of the Destruction of *Jerusalem*, and the Dissolution of the Jewish State.

33 *After these things the eleven, &c.]* That this Appearance was after the preceding is evident from the 22d Verse, where St. *John* tells us, *This was the third time that Jesus shewed himself to the Disciples:* The two times that he had appeared to them before this, were once when *Thomas* was not present, and another time when he was. See *Lightfoot.*

34 *But some doubted]* *Viz.* Some of the five hundred Brethren, not of the Eleven; for St. *Matthew* assures us they worshipped him, which surely is not very consistent with their Doubting. *West, p. 25.*

39 *Receive ye the Ho'y Ghost]* These Words signify not the actual giving of the Holy Ghost, but only the confirming to them his former Promise, and preparing and fitting them for the receiving of it. *Hammond.*

40 *Teach all nations]* Or rather, *disciple, or convert, or proselyte* to me all Nations. *Wall.*

— *To every creature.]* Or rather, to all the Creation, i. e. to the Heathen World, to all Mankind. *Wall.*

A.D. 41 *Whosoever sins ye remit, &c.*] Whosoever embraces
 33. your Doctrine, and truly repents, when ye thereupon in my
 Name, and by my Authority, remit his Sins, your Sentence of
 Absolution shall be ratified and confirmed in Heaven: And who-
 soever either obstinately rejects your Doctrine, or disobeys and
 behaves himself unworthily under it, his Sins shall not be for-
 given; but the Censures ye pass upon him on Earth, shall be
 confirmed in Heaven.

An eminent Instance of this Power was the Apostles inflicting
 or removing *Diseases* in the primitive Church. *Clarke, Whitby,*
Lightfoot.

44 *Shall be saved.*] *i. e.* Shall by Virtue of that Faith and
 Baptism be put into a State of Salvation; so that if he continue
 in that Faith, and do not wilfully recede from his baptismal
 Covenant, he shall actually be saved. *Whitby.*

51 *Lo! I am with you always, &c.*] This Promise was
 made, not to all Christians in general, but only to those, whom
Christ authorized to *teach* and *baptize* in his Name: And it
 contains a full Declaration of our Lord's Intention, that they
 should always be succeeded by others in the same Office. Our
 Lord therefore here engages himself to be present with his *Min-*
isters, both by his special Grace and his Authority, to the End
 of the World: And hence we may assure ourselves, the Ministry
 of the *Word*, and Administration of the *Sacraments* are a stand-
 ing and perpetual *Ordinance*, to continue in the Christian Church
 throughout all Ages; and that all the faithful *Ministers* of *Christ*,
 in what *Part* of the World soever God shall cast their Lot, and
 in what Time soever they shall happen to live, may comfort-
 ably expect *Christ's* gracious Presence with their Persons, and
 his Blessing upon their Labours. *New Test. by Quest. and Ans.*

53 *Sat on the right hand of God*] *i. e.* Was invested with
 absolute Power and Dominion, and exalted to the highest Ho-
 nour, Glory, and Majesty. and after all the Labours and Sor-
 rows which he had endured in this World, after his Stripes and
 Buffetings, after a painful and shameful Death, rested above in
 unspeakable Joy, and everlasting Felicity. *Pearson.*

56 *A sabbath-day's journey*] *i. e.* Two thousand Cubits,
 that is, a thousand Yards, which is about eight Furlongs, or a
 Mile. *Whitby.*

57 *Were continually in the temple.*] *i. e.* Constantly resorted
 thither at the Hours of Prayer; as the Sacrifices offered Morn-
 ing and Evening are stiled *continual Sacrifices*. See 1 *Chron.* xvi.
 40. *Whitby.*

58 *They were all with one accord, &c.*] *Viz.* The Hundred
 and twenty mentioned *Acts* i. 15. See *Whitby.*

472 *The FOUR GOSPELS, &c. B. IV.*

63 *I suppose that even the world itself, &c.] Here most In. A.D. interpreters lay the Apostle's Words contain a great Hyperbole with a Catachresis; but Origen avoids them both, declaring that the Apostle saith, the World would not receive the Books written, not for the Multitude of the Books, but for the Greatness of the Works recorded in them. In which Sense the Word *πολλοι* is used John viii. 37. and Matth. xix. 11. Whisby.*

The E N D of the FOURTH BOOK.



The

The TABLE,

*Shewing in what Book and Chapter of this Harmony each
Chapter and Verse of the four Evangelists may be found.*

St. MATTHEW.

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ERRATA.

PAGE 84. instead of, *to ver. 14.* read *to ver. 3.* and
Chap. ix. ver. 2. to ver. 18.

Page 164. for **LUKE ix.** read **viii.**

Page 219. ver. 13. read, *And suddenly, when the voice—*
omitting suddenly in the next Line.

Page 233. for *ver. 58.* read *ver. 51.*

Page 300. ver. 13. instead of *Friends with* read *Friends of.*

Page 415. for *ver. 13.* read *ver. 30.*
